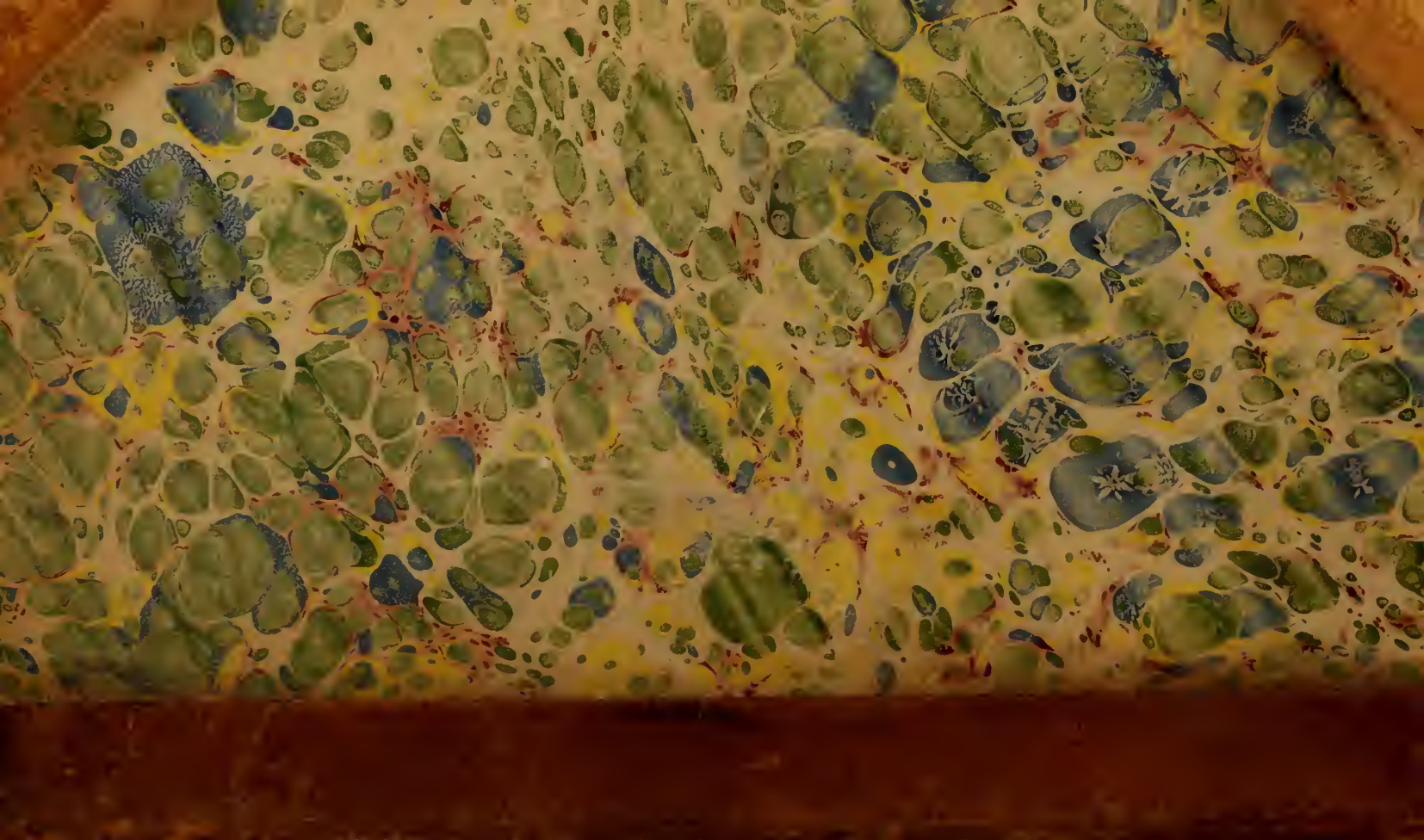

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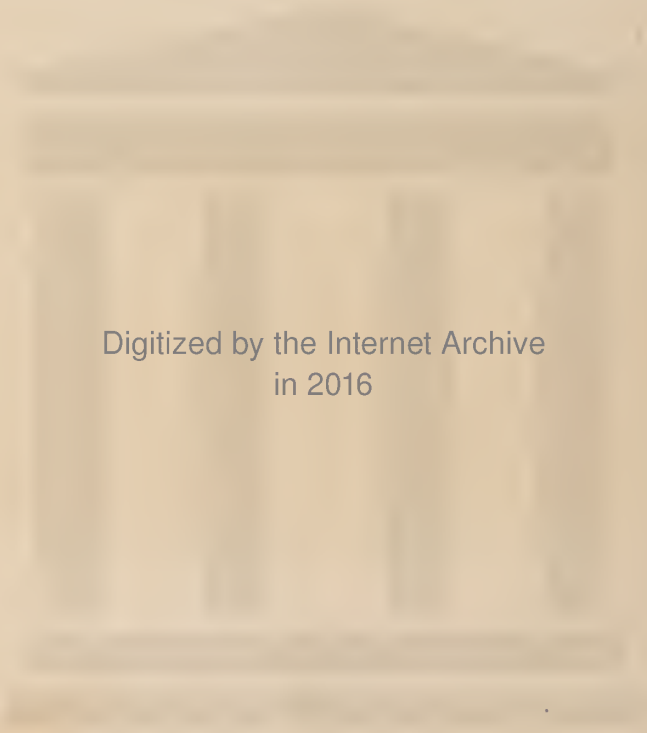

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ART. I. *Topography of the Chinese Empire beyond the provinces; the names and boundaries of the principal divisions, survey of the country, and character of the mountain ranges.*

A general survey of this part of the wide dominions of the Tá Tsing dynasty has already been given in Vol. I., pages 112, 170, where notice was taken of the most prominent features of this vast region, its various inhabitants, and its diversified forms of government. Avoiding as much as possible a repetition of what has been already given, we shall add such items as will enable the reader to obtain as good an idea of these really little known regions as our means of information permit.

The area of the whole of the Chinese Empire is estimated at 5,300,000 square miles, of which the Eighteen Provinces comprise about 1,348,870 sq. m., if the portion of Kánsuh beyond the Great Wall be excluded; this will leave 3,951,330 sq. m. as the area of the extra-provincial part of China. Of this large portion of the earth's surface,—larger by 300,000 sq. m. than all Europe—about 1,200,000 sq. m. are almost uninhabitable from their sandy soil, and of the remaining 2,751,130 sq. m. probably not one half of it is arable, or fit for the abode of man by reason of mountains or uncultivable wilds. These figures differ considerably from those given in Vol. I. page 35 but they have the authority of Ritter and McCulloch, and are doubtless much nearer the truth.

The separate areas of the divisions are not easily given, chiefly because their boundaries are not distinctly marked. Manchuria contains about 700,000 sq. m.; Mongolia between 1,300,000 and 1,500,000 sq. m., most of it in the Desert of Gobi; Ílí about 1,070,000; and Tibet from 500,000 to 700,000 sq. m. The following table shows at a glance the political arrangement of each of the provinces.

(2.) *Kinchau fú* 錦州府, or the department of Kinchau, contains four districts, viz., 2 chau and 2 hien.

1 錦　縣 Kin hien,
2 寧遠州 Ningyuen chau,
3 義　州 Í chau,
4 廣寧縣 Kwángning hien.

Possessing jurisdiction with the officers over of the districts in these two departments, are a number of military men placed over thirteen garrisons scattered in different parts of the province; some of the garrisons are stationed in or near the same towns, while others are located in separate towns, where there appears to be no civilian of sufficient rank to be deemed worthy a place in the Red Book. These military men are amenable to the *tsiángkiun*, or military governor of all Manchúria at Moukden, but they do not apparently exercise any jurisdiction beyond their troops. Of the following list, those numbered 5, 7, 8, 9 and 13, have no civilians stationed at them.

(3.) *Shingking pun ch'ing* 盛京本城, or the head garrison of Shingking, has thirteen garrison towns subordinate to it.

1 興京城 Hingking ch'ing.
2 遼陽城 Siáuyáng ch'ing.
3 鳳凰城 Funghwáng ch'ing.
4 岫巖城 Liúyen ch'ing.
5 金州城 Kinchau ch'ing.
6 復州城 Fuhchau ch'ing.
7 蓋州城 K'áichau ch'ing.
8 熊岳城 Hiungyoh ch'ing.
9 牛莊城 Niúchwáng ch'ing.
10 義州城 Ích'au ch'ing.
11 廣寧城 Kwángning ch'ing.
12 開原城 K'áiyuen ch'ing.
13 東京城 Tungking ch'ing.

The latitude and longitude of all the towns mentioned in this article, so far as they have been observed, are given, with the boundaries of the provinces and departments in each colony, in Vol. XIII., page 560, &c. Reference to that article will supply the seeming deficiencies.

II. The provinces of Kirin or Ghirin, and Tsitsihar or Heh-lung kiáng, comprise the remainder of Manchúria. The first-named lies on the shores of the Pacific, and extends westward along the banks of the Songari R., to its junction with the Sagalien R., whence the boundary strikes off to the N.N.W. till it reaches the Russian frontier. The divisions of Kirin are ruled entirely by military officers, of whom there are two series of jurisdictions having the following names; the three departments include the whole province.

(1.) *Kih-lin* 吉林, or the province of Kirin, is divided into three ting departments, or commanderies.

1 Kihlin lí-sz' ting, 吉林理事廳 or Kirin úla hotun.
2 Peh-tú-náh lí-sz' ting, 伯都訥理事廳 Petuné úla hotun.
3 Chángchun ting 長春廳, or Yegue hotun.

(2.) *Kih-lin ch'ing* 吉林城, or the garrison town of Kirin, has seven garrison towns subordinate to it.

1 Tá-sang wú-lá ch'ing 打牲烏拉城, or Poutai úla.
2 Peh-tú-náh ch'ing 伯都訥城, or Pétuné úla.
3 Lá-lin ch'ing 拉林城, or Larin úla.
4 Á-lih-tsú-keh ch'ing 阿勒楚喀城, or Altchucu úla.
5 Sánsang ch'ing 三姓城.
6 Ning-kú-táh ch'ing 寧古塔城, or Ninguta úla.
7 Hwan-chun ch'ing 琿春城.

II. *Heh-lung kiáng* 黑龍江, or the province of Tsitsihar, contains six garrisons, or military governments. It is bounded north and west by Russia, and east by Kirin. Its military sway is subdivided among a general and three major-generals, who are stationed at the three largest towns of Sagalien-úla, Merguen, and Tsitsihar. Under them are these six military residencies.

1 Tsí-tsí-há-'rh ching 齊齊哈爾城, or the garrison of Tsitsihar.
2 Hú-lán ch'ing 呼蘭城 or the garrison of Hurun.
3 Pú-teh-há ch'ing 布特哈城 or the garrison of Pútekhar.
4 Meh-'rh-kan ch'ing 墨爾根城 or the garrison of Merguen
5 Heh-lung kiáng ching 黑龍江城, or the garrison of Sagalien úla.
6 Hú-lan pei-'rh ching 呼倫貝爾城 or the garrison of Hurun-pir.

II. The term Mongolia is given by foreign geographers to those parts of Central Asia, where the many tribes comprised under the general names of Mongols and Tatars roam; but the Chinese government has restricted the name to those parts in which the Kalkas, Kortchin, Tsakhars, Ortous, and the smaller tribes of the Mongol family, who gave in their allegiance to the present dynasty, dwell. The subdivisions Inner and Outer Mongolia denote rather the greater or less degree of supervision exercised from Peking, and not the distance they are from the capital. The preceding divisions of Manchúria are all under the superintendence of Boards and generals in Shingking, overseen of course by the emperor; while all matters relating to those provinces and posts now to be mentioned are directed by the Lífán Yuen, or Colonial Office at Peking.

1. The province of Inner Mongolia stretches along from long. 98° to 127° E. more than 1200 miles, having the four provinces of Chihlí, Shánsí, Shensí and Kánsuh on the south, and the four Kalkas khanates on the north. Most of the tribes live in and north of Chihlí, though some dwell in Manchúria. Those comprised under the designation of *Nui Mungkú* 內蒙古 or Inner Mongols, are classed into six corps called *ming* 盟 or *chulkans*, each of which contains a number of tribes called *pú* 部 or *aimaks;* the tribes are still further arranged under *kí* 旗 or banners, as given in the following list.

The first corps range in the valleys of the headwaters of the River Songari; the second in the northeast of Chihlí; the third west of it in the same province; the fourth west of the Fu-shán, near Gobi; the fifth north of Shánsí; and the sixth in the bend of the Yellow river.

(1.) *Cheh-lí-muh ming* 哲里木盟 or the corps called Chilum, comprises four tribes, which are divided into ten banners.

Ko-'rh-chin 科爾沁 or Khorchins, under 6 banners.

Chá-lái-teh 扎賚特 or Chalits, under 1 banner.

Tú-'rh-peh-teh 杜爾伯特 or Durbets, under 1 banner.

Koh-'rh-lo-sz' 郭爾羅斯 or Korlos, under 2 banners.

(2.) *Choh-soh-tú ming* 卓索圖盟 or the corps called Chosot, comprises two tribes, which are divided into five banners.

Keh-'rh-lah-chin 喀爾喇沁 or Kharachins under 3 banners

Tú-meh-teh 土默特 or Toumets, under 2 banners.

(3.) *Cháu-wú-táh ming* 昭烏達盟 or the corps called Chawoot, comprises two tribes, which are divided into eleven banners.

Ngáu-hán 敖漢 or Aokhans, under 1 banner.

Nái-mán 奈曼 or Naemans, under 1 banner.

Pá-lin 巴林 or Barins, under 2 banners.

Cháh-lú-teh 扎嚕特 or Charots, under 2 banners.

O-lú ko-'rh-chin 阿嚕科爾沁 or Aru Khorchin, under 1 banner.

Ung-niú-teh 翁牛特 or Oniouts, under 2 banners.

Keh-shih-keh-tang 克什克騰 or Kechiktens, under 1 banner.

Keh-'rh-keh, tso yih 喀爾喀左翼 or Kalkas, left wing, under 1 banner.

(4.) *Sih-lin-koh-lih ming* 錫林郭勒盟 or the corps called Silinkli, comprises five tribes, which are divided into ten banners.

Wú-chú-muh-chin 烏珠穆沁 or Oudju-muchins, under 2 banners.

Háu-tsí-teh 浩齊特 or Hauchits, under 2 banners.

Sú-ní-teh 蘇尼特 or Sounites, under 2 banners.

A-pá-kai 阿巴喝 or Abagais, under 2 banners.

A-pá-há-náh-'rh 阿巴哈納爾 or Abaganars, under 2 banners.

(5.) *Wú-lán-cháh-pú ming* 烏蘭察布盟 or the corps called Oranchap, comprises four tribes, which are divided into six banners.

Sz'-tsz' pú-loh 四子部落 or Durban kcouket, under 1 banner.

Máu-ming-ngán 茂明安 or Mao-mingan, under 1 banner

Wú-láh-teh 烏喇特 or Orats, under 3 banners.

Keh-'rh-keh, yú yih 喀爾喀右翼 or Kalkas, right wing, under 1 banner.

(6.) *I-kih-chau ming* 伊克昭盟 or the corps called Ekachu, comprises only one tribe, which is divided into seven banners.

Ngoh-'rh-to-sz' 鄂爾多斯 the Ordos or Ortous.

(7.) Two divisions of the Mongols lie westward of the Ortous, across the Great Wall and the Yellow river, in the steppes north of Ninghiá fú in Kánsuh; their borders extend from the western acclivities of the Holán shan 賀蘭山 to the R. Edsinei. They are placed in the Tá-tsing Hwui Tien under these two banners, each of which has some subdivisions.

Á-lá-shen Ngeh-lú-teh-kí 阿拉善額魯特旗, or the Banner of the Alashen Eleuths.

Ngeh-tsí-náh kau Tú-'rh-kú-teh kí, 額濟納舊土爾扈特旗 or the Banner of the old Tourgeths of Edsinei.

II. The divisions of *Wái Mungkú* 外蒙古 or Outer Mongolia, are four *lú* 路 or circuits, usually called khanates from the titles of the leading chieftain *khan* 汗. The limits of this vast region reach from lats. 35° to 50° N., and longs 90° to 118° E. of Gren., or about 1400 miles in length and 900 miles in breadth. It is bounded north by Russia, east by Tsitsihar, southeast and south by Inner Mongolia, southwest by Kánsuh, and northwest by Cobdo and Úliasútai. The names of the khanates are as follows; their inhabitants all belong to the great tribe of Kalkas.

(1.) *Keh-'rh-keh Tú-sie-tú kán pú* 喀爾喀謝土圖汗部 or the Kalkas of the Túchétú khanate.

(2.) *Keh-'rh-keh Sán-yin noh-yen pú* 喀爾喀三音諾顏部 or the Kalkas of the Sam-noin.

(3.) *Keh-'rh-keh Che-chín kán pú* 喀爾喀車臣汗部 or the Kalkas of the Tsetsen khanate.

(4.) *Keh-'rh-keh Cháh-sáh-tú kán pú* 喀爾喀札薩克圖汗部 or the Kalkas of the Dzassaktú khanate.

The first named of these khanates is bounded north by Russia, east by the Kenteh range of hills which separate it from the Tsetsen khanate on the east, and west by the R. Onghin and the branches of the Selenga river; the southern border is not well defined. There are twenty banners in this khanate.

The Tsetsen khanate has very little arable land in it, most of the inhabitants dwelling on the banks of the R. Kerlon and its tributaries; there are twenty-one banners. The eastern border runs near the lakes Hurun and Puyur, and southwesterly through the Silinkli corps of the Inner Mongols; the western and southern frontiers are in the Desert.

The khanate or circuit of Sain-noin lies west of the Túchétú khanate, and is a rough region, full of rivers and mountains. There are twenty-four banners.

The western or Dsassaktú khanate has nineteen banners. Its limits are extremely irregular, forming nearly a semicircle, and inclosing Sain-noin on three sides, the western borders being Cobdo and the department of Chinsí fú or Barkoul.

III. The colony called Úliásútsi is divided into two provinces, and its tribes are under the jurisdiction of the general who lives at the town of Úliásútai on the river of the same name in Sain-noin. The Uriankai tribes belong to the Samoyedes and Turkish races rather than to the Kalkas Mongols. All of them cross and recross the Russian frontier on the northwest, and visit the marts in the Russian provinces of Tomsk and Yeniseisk to trade. The eastern borders of the province border on the Dzassaktú khanate. There are no subdivisions, except the two here given.

(1) *Ko-pú-to ching* 科布多城 or the garrison of Cobdo.

(2) *Táng-n i Wú-liáng-hái* 唐努烏梁海 or the Uriankai tribes of Tangnú.

The tribes dwelling in Cobdo are nine, scattered near and between Lakes Dzaisang and Iki-aral nor, and placed under the command of a resident-general at the town of Cobdo, who is subordinate to the officer at Úliásutái. There are 31 banners of these nine tribes; viz., Turbeths, left wing, 3; right wing, 11; Khoits, van and rear, 2; Eleuths, 1; Ming-Aots. 1; Úriankai of the Altai. 7; New Hoshoits, 1; New Turgouths 2; Karchins, 1; and Úriankai of Lake Altai 2. Subordinate to the general at Cobdo are the native princes of these tribes.

The Tángnú Mts. run south of the basin of the R. Olovklien, one of the headwaters of the Yenisei, and extend from the parallel of 91° in a SE. direction to near 103° E., dividing the basin of the Selenga from that of the Djabkan. The Uriankai tribes are superintended by a *tso-fú tsiáng-kiun*, or deputy commandant, under whom are twenty-five *tso-ling*, or major-generals, scattered among the tribes. The subjection these nomades render to the Chinese government depends very much on the amount and quality of the presents they receive.

IV. The province or country of Tsing-h i 青海 or the Azure Sea, usually known by its native name of Koko-nor, and formerly as Tangut, is a large and little known region, full of lofty mountains, between whose intervals various Tribes of Mongols find a scanty liv-

ing from their herds and hunting. The limits given to this province on the large Chinese map extend from long. 90° to 101° E., and from lats. 33° to 39° N., having Kánsuh on the north and east, Anterior Tibet on the south, and Gobi on the west. Most of the five Mongolian tribes found in Koko-nor are placed in the northeast, near the Azure Sea, and are arranged under twenty-nine banners in the following manner:

1 *Tsing-hái Ho-shih-teh pú* 青海和碩特部 or the tribe of Hoshoits (or Eleuths) of Koko-nor under, 21 banners.

2 *Choh-lo-sz' pú* 綽羅斯部 or the tribe of Tshoros under 2 banners.

3 *Hwui-teh pú* 輝特部 or the tribe of Khoits has 1 banner.

4 *Tú-'rh-hú-teh pú* 土爾扈特部 or the tribe of Turgouths, under 4 banners.

5. *Keh-'rh-keh pú* 喀爾喀部 or the tribe of Kalkas of Koko-nor, under 1 banner.

III. The colony of Ílí has been known and described under so many names, and inhabited by so many different tribes in various ages, that its present limits and designations as given by the Chinese have hardly yet found a place in western geographies. It is divided into two *lú*, or circuits, by the Celestial Mts., and the government of these two circuits differs in many respects, owing to the great dissimilarity of their inhabitants. The Northern Circuit extends from the Ak-tag range west of Lake Temurtu about long. 77° to 88° E. to Lake Kizil-bash in Cobdo, distance of about 500 miles; its northern portion reaches to beyond Lake Dzaisang in lat. 48°, including a portion of the steppe where the Kirghís roam.

1. The province of the Northern Circuit, or Songaria, is bounded on the north and west by the Kirghís steppe and Omsk, on which side the frontiers are in some places quite open; east by Cobdo and Kánsuh; and south by the Southern Circuit. It is divided into three residencies or departments.

(1.) The department of Hwuiyuen ch'ing has nine garrisons within its jurisdiction, ruled by military men subordinate to the governor-general at Kuldsha, but not wholly amenable to him; they also depute their authority to others in the districts placed under the garrison.

1 惠遠城 Hwuiyuen ch'ing, or Gouldja.
2 惠寧城 Hwuining ch'ing.
3 熙春城 Híchun ch'ing.
4 綏定 〃 Suiting ch'ing.
5 廣仁 〃 Kwángyin ch'ing.
6 瞻德 〃 Chenteh ch'ing.
7 拱宸 〃 Kungshin ch'ing.
8 塔爾奇城 Táh-'rh-kí ch'ing, or Túrk.
9 遠寧城 Ningyuen ch'ing.

(2.) The intendencies of Kúr-kárá úsú and Tarbagatai are not distinguished by any divisions on the Chinese maps; together, they are nearly as extensive as the department of Hwui-yuen ch'ing, but the population is much sparser. The former, and much the smallest of the two, lies to the south and east of Lake Kaltar, adjoining Kánsuh on the east. The chief town is called Kingsui ch'ing 慶綏城 or Kúrkárá úsú 庫爾喀喇烏蘇, and lies on the river Kur. The town or garrison of Ngán-fau ch'ing 安阜 is the only one noted on the native maps within its borders.

(3.) The intendancy or country of Tarbagatai 塔爾巴哈台 was formerly subject to the Eleuths, and was conquered by the Chinese troops after they had occupied Ílí. The chief town is called Suitsing ch'ing 綏靖 by the Chinese, but it is more generally known by the native name; it lies near the river Imil, which empties into lake Alak-tukul. Eighteen post stations extend along the Russian frontiers, and several other posts for troops and convicts are scattered over the country, but none of them have risen to importance as towns. Tourgouths, Eleuths, Songars, Kirghís, Kassacks, and Kalmuks are all found in these two departments.

11. The province, or circuit, of Tienshán Nán-lú 天山南路 was called Sin Kiáng 新疆 or the New Frontier, by Kienlung after its conquest, and it is still known by that name; Eastern Turkestan is its foreign appellation, a name that may properly be retained—a large portion of the inhabitants being still Túrks, though continually becoming more mingled with Mongols and Chinese under the sway of the Manchús. Turkestan is bounded north by the Tien shán and Ak-tag, east by Kansuh, and south and west by the Kwanlun and Tsungling Mts. The habitable parts of this region lie in the basin of the R. Tarim, and each city has a large district or canton

subordinate to it. The number of the cities is eight, and they are sometimes known as the *Hwui ching páh* 回城八, i. e. Eight Mohammedan cities, though Bai and Saïrim, large places under the jurisdiction of the resident of Úshi, are omitted in the total number, and Yengi-hissar is subordinate to Cashgar. The names of these ten towns are here given.

1 *Keh-láh-sha-'rh ch'ing* 喀喇沙爾城 H'harashar.
2 *Kú-che ch'ing* 車庫城 Kúché or Kouchay.
3 *Sái-lí-muh ch'ing* 賽哩木城 Sairim or Saïram.
4 *Pái ch'ing* 拜城 Bai.
5 *O-keh-sú ch'ing* 阿克蘇城 Aksu or Oksu.
6 *Wú-shih ch'ing* 烏什城 Ushe, or Ouchi.
7 *Ho-tien ch'ing* 和闐城 Hoten, or Khoten.
8 *Yeh-'rh-k'áng ch'ing* 葉爾羌城 Yarkand or Yerkiang.
9 *Keh-shih-kieh-'rh ch'ing* 喀什噶爾城 Cashgar or Kashkar
10 *Ying keh-shá-'rh ch'ing* 英吉沙爾城 Yengi-hissar.

IV. The divisions of Sí Tsáng 西藏 or Tibet, according to the Chinese, are two, Tsien Tsáng 前藏 Anterior Tibet, and Hau Tsáng 後藏 or Ulterior Tibet; but the native names and boundaries differ somewhat from these, as can be seen by a reference to Vol. XIII, page 505, where the limits and borders of this extensive region are given. Under the two Chinese residents at H'lassa, called *p'in-sz' tá-chin* 辦事大臣 or superintending high officers, there are fifteen garrison towns, where a Chinese force is stationed. Of these the eight following are situated in various parts of Anterior Tibet, so that they can exert such a degree of assistance to the Chinese residents as will suffice to keep the country quiet. Besides, these eight garrisons, there are thirty-nine *tú-sz'*, or feudal townships, inhabited by the Mongols and others, whose names are not given.

1 *Pú-táh-lá ch'ing* 布達拉城 or Budha-hla or H'lassa.
2 *Cháh-muh-to ch'ing* 察木多城 or Tsiando.
3 *Shih-pwán-to ch'ing* 碩般多城 or Shobando.
4 *Poh-tsung ch'ing* 薄宗城 or Podzung.
5 *Lá-lí ch'ing* 拉里城 or H'lari.
6 *Kiáng-tá'i ch'ing* 江達城 or Ghiamda.

7 *Chá'h-shih ch'ing* 扎什城 or Djassi or Chashi.
8 *Kiáng-min ch'ing* 江孜城 or Kiángmin.

II. The government of Ulterior Tibet is placed under one of the *pán-sz' tá-chin*, who resides at Chashi-h'lumbu, with the banchin-erdeni. Including that station, there are these seven garrisoned places, the last one of which is sometimes called the province of Ari, from its extent.

1 *Chá'h-shih-lun-pú ch'ing* 扎什倫布城 or Chashi-h'lumbu.
2 *Kieh-ting ch'ing* 結定城 or Ghieding.
3 *Jung-hieh ch'ing* 絨轄城 or Jounghia.
4 *Nieh-lá-muh ch'ing* 聶拉木城 or Nielam.
5 *Tsí-lung ch'ing* 濟嚨城 or Dzielung.
6 *Tsung-kih ch'ing* 宗喀 or Dzunggar.
7 *A-lí ch'ing* 阿里城 or Ngari or Ari.

III. The part of Tibet called Ladak 拉達克 is completely independent of China, and only a portion of it is contained in the great map of the empire. The towns of Gartokh, Tsaprang, Teshigang, Rodokh, Pitti, Leh, and others lying on the road from Iskardo to H'lassa, are set down in the division called Ari. The Tibetans as a people are favorably inclined to the Chinese government from the patronage given to their religion, and the political relations are greatly strengthened by, if not almost dependent on this bond.

Compared with the same area in other parts of the globe, that of which the subdivisions have here been given may be regarded as among the least known, if not actually the region of which we possess the least knowledge. No European, able to give a clear account of his travels, has ever sailed down either the Sagalien, the Tarim, or the Dzangbu, each of them ranking among the largest rivers on the globe; no traveler has ever visited many of the large lakes found here, as the Hinkai, the Hurun, the Puyur, the Tsing-hái, and Lake Lop, who could record their features; while the geology of the immense mountain masses of the Kwanlun, the Tien shin, the Hingan, the Efitshinalin, the Peh-ling, and the Holan-shan, is uncertain or entirely unknown. Questions relating to the botany, the zoölogy, and the climate of these wilds and wastes remain almost unanswered; and the degree of civilization and advance in the arts of life attained by the people are still matters of great dispute. The time is, however, rapidly approaching when all these points are likely to be satisfactorily cleared up.

The deductions dawn by the acute Humboldt from the isolated notices of travelers and traders, commend themselves as founded on sound philosophy. He ascribes to Klaproth the merit of first making known the position, extent, and direction of the Kwanlun and Tien-shán ranges, and showing the error of the common notion of the continuity of a great elevated plateau in Central Asia, and of confining the actual extent of level land to that part which is known as the Desert of Gobi. Further examination has reduced this to a comparatively small portion, extending from northeastern Tibet a little east of Khoten in a N.N.E. direction to the Kenteh 肯特山 range of mountains south of Lake Baikal, about the latitude of Singán fú in Shensí. The approximate extent of this swelling ground is about 610,000 square miles; its breadth at the south end is 720 geographical miles, at its northern end 760 geographical miles; between Hami in Kánsuh and the country of the Ortous, it is hardly 480 geo. miles. The following extract from Humboldt's Aspects of Nature contains the latest information we have seen of this region.

"No portion of the so-called Desert of Gobi (parts of which contain fine pastures) has been so thoroughly explored in respect to the difference of elevation as the zone, of nearly 600 geographical miles in breadth, between the sources of the Selenga and the Great Wall of China. A very exact series of barometric levelings was executed under the auspices of the Academy of St. Petersburgh by two distinguished savans, the astronomer George Fuss, and the botanist Bunge. In the year 1832 they accompanied the mission of Greek monks to Peking, to establish there one of the mangnetic stations recommended by me. The mean height of this part of Gobi does not amount, as had been too hastily inferred from the measurement of neighboring summits by the Jesuits Gerbillon and Verbiest to from 7500 to 8000 French (8000 to 8500 English) feet, but only to little more than half that height, or barely 4000 French or 4264 English feet. Between Erghi, Durma, and Scharaburguna, the ground is only 2400 French (2558 English), feet above the level of the sea, or hardly 300 French (320 English) feet higher than the plateau of Madrid. Erghi is situated midway, in lat. 45° 31′, long. 111° 26′ E. from Greenwich. There is here a depression of more than 240 miles in breadth, in a SW. and NE. direction. An ancient Mongol tradition marks it as the bottom of a former inland sea. There are found in it reeds and saline palnts, mostly of the same kinds as those on the low shores of the Caspian. In this central part of the Desert there are small salt lakes, from which salt is carried to China. According to a singular opinion very prevalent among the Mongols, the ocean will one day return and establish its empire anew in Gobi."—*p.* 79.

The same work gives a general view of the systems of mountains which pass through and across Asia, all of them bordering on or found in the Chinese Empire, which we extract in connection with.

our account of the political divisions, as a comparison of the two will show how these mountain systems have exerted an influence upon the tribes and nations now constituting the Chinese empire. These lofty mountain masses have from time to time interposed barriers to the migrations of hordes, the conquests of armies, and the transference of even religious and civil institutions. Parts of the following statements respecting these ranges were given in Vol. VI., page 272, when treating of these same regions.

"We begin with the four parallel chains, which follow with tolerable regularity an east and west direction, and are connected with each other at a few detached points by transverse elevations. Differences of direction indicate, as in the Alps of western Europe, a difference in the epoch of elevation. After the four paralled chains (the Altai, the T'ien-shan, the Kwan-lun, and the Himalaya), we have to notice chains following the direction of meridians, viz. the Ural, the Bolor, the Hing-an, and the Chinese chains, which, with the great bend of Tibetan and Assamo-Burmese Dzangbo-tschu, run north and south. The Ural divides a part of Europe but little elevated above the level of the sea from a part of Asia similarly circumstanced. The latter was called by Herodotus, (ed. Schweighaiiser, t. V. p. 204) and even as early as Pherecydes of Syros, a Scythian or Siberian Europe, including all the countries to the north of the Caspian and of the Jaxartes; in this view it would be a continuation of Europe 'prolonged to the north of Asia.'

"1. The great mountain system of the Altai (the "Gold mountains" of Menander of Byzantium, an historical writer who lived as early as the 7th century, the Altaï-alin of the Mongols, and the Kin-shan 金山 of the Chinese), forms the southern boundary of the great Siberian lowlands; and running between lats. 50° and 52½° north, extends from the rich silver mines of the Snake Mountains, and the confluence of the Uba and the Irtysh, to the meridian of Lake Baikal. The divisions and names of the "Great" and the "Little Altai," taken from an obscure passage of Abulghasi, are to be altogether avoided. (Asie Centrale, t. I. p. 247.) The mountain system of the Altai comprehends (*a*) the Altai proper, or Kolywanski Altai, the whole of which is under the Russian sceptre; it is west of the transverse opening of Telezki Lake, which follows the direction of the meridian; and in ante-historic times probably formed the eastern shore of the great arm of the sea, by which, in the direction of the still existing groups of lakes, Aksakal-Barbi and Sary-Kupa (Asie Centrale, T. ii. p. 138), the Aralo-Caspian basin was connected with the Icy sea:—(*b*) East of the Telezki chain which follows the direction of the meridian, the Sayani, Tangnu, and Ulangom or Malakha chains, all running tolerably parallel with each other and in an east and west direction. The Tangnu, which sinks down and terminates in the basin of the Selenga, has from very ancient times formed a boundary between the Turkish race to the south and the Kirghis (Hakas, identical with Σάκαι) in the north. (Jacob Grimm, Gesch. der deutschen Sprache, 1848, Th. i. S. 227.) It is the original seat of the Samoyeds or Soyotes, who wandered as far as the Icy

Sea, and who were long regarded in Europe as a nation belonging exclusively to the coasts of the Polar Sea. The highest snow-clad summits of the Altaj of Kolywan are the Bielucha and the Katunia Pillars. The height of the latter is about that of Etna. The Daurian highland, to which the mountain knot of Kentch belongs, and on the eastern side of which is the Yablonoi Khrebet, divides the depressions of the Baikal and the Sagalien.

"2. The mountain system of the T'ien-shan, 天山 the Tengri-tagh 騰格里 of the Turks (Tukiu) and of the kindred race of the Hiungnú, is eight times as long, in an east and west direction, as the Pyrenees. Beyond —*i. e.* west of its intersection with the transverse or north and south chain of the Bolor and Kosuyrt, the T'ien-shan bears the names of Asferah and Ak-tagh, is rich in metals, and has open fissures which emit hot vapors, luminous at night, and which are used for obtaining sal-ammoniac. (Asie Centrale, T. ii. p. 18-20). East of the transverse Bolor and Kosuyrt chain, there follow successively in the T'ien-shan,—the Kashgar Pass (Kashgar-dawan); the Glacier Pass of Djeparle, which leads to Kuché and Aksu in the Tarim basin; the volcano of Pe-shan, which sent forth fire and streams of lava at least as late as the middle of the seventh century; the great snow covered massive elevation Bogdo-Ula; the Solfatara of Urumtsi, which furnishes sulphur and sal-ammoniac (*náu-shá*), and is situated in a coal district; the still active volcano of Turfan (or Ho-chau, or Bischbalik), almost midway between the meridians of Turfan (Kune-Turpan) and of Pidjan. The volcanic eruptions of the T'ien-shan chain, recorded by Chinese historians, reach as far back as A.D. 89, when the Hiungnú of the sources of the Irtysh were pursued by the Chinese army as far Kuché and Kharaschar (Klaproth, Tableau Hist. de l'Asie, p. 108). The Chinese general, Teu-hian, surmounted the T'ien-shan, and saw 'the Fire mountains which send out masses of molten rock that flow for many *lí*.'

"The great distance from the sea of the volcanoes of the interior of Asia is a remarkable and solitary phenomenon. Abel Rémusat, in a letter to Cordier (Annales des Mines, T. v. 1820, p. 137), first directed the attention of geologists to this fact. The distance, for example, in the case of the volcano of Pe-shan, to the north, or to the Icy Sea at the mouth of the Obi, is 1528 geographical miles; to the south, or to the mouths of the Indus and the Ganges, 1512 geographical miles; to the west, 1360 geographical miles to the Caspian in the Gulf of Karaboghaz; and to the east, 1020 geographical miles to the shores of the sea of Chihli. The active volcanoes of the New World were previously supposed to offer the most remarkable instances of such phenomena at a great distance from the sea; their distance, however, is only 132 geographical miles in the case of the volcano of Popocatepetl in Mexico, and only 92, 104, and 156 geographical miles in those of the South American volcanoes Sangai, Tolima, and de la Fragua, respectively. I exclude from these statements all extinct volcanoes, and all trachytic mountains which have no permanent connection with the interior of the earth. (Asie Centrale, T. ii. pp. 46-55, 69-77, and 341-356.) East of the volcano of Turfan, and of the fertile oasis of Hami rich in fine fruit, the chain of the T'ien-shan gives

place to the great elevated tract of Gobi which follows a S.W. and N.E. direction. This interruption of the mountain chain, caused by the transverse intersection of the Gobi, continues for more than 9½ degrees of longitude; but beyond it the mountains recommence in the somewhat more southerly chain of the In-shan, or the Silver Mountains, running (north of Chihli) from west to east almost to the shores of the Pacific near Peking, and forming a continuation of the T'ien-shan. As I have viewed the In-shan as an easterly prolongation (beyond the interruption of the Gobi) of the cleft above which the T'ien-shan stands, so one might possibly view the Caucasus as a westerly prolongation of the same, beyond the great basin of the Aral and Caspian seas, or the depression of Turan. The mean parallel of latitude, or axis of elevation of the T'ien-shan, oscillates between lats. 40⅔° and 43° N.; that of the Caucasus, according to the map of the Russian état-major (running rather E.S.E. and W.N.W.), is between lats. 41° and 44° N. (Baron von Meyendorff, in the Bulletin de la Societé Géologique de France, T. ix. 1837-1838, p. 230). Of the four parallel chains which traverse from east to west, the T'ien-shan is the only one in which no summits have yet had their elevation above the sea determined by measurement.

"3. The mountain system of the Kwan-lun (Kurkun or Kulkun), if we include in it the Hindu-kush and its western prolongation in the Persian Elbourz and Demavend, is, next to the American Cordillera of the Andes, the longest line of elevation on the surface of our planet. Where the north-and-south chain of Bolor intersects the Kwanlun at right angles, the latter takes the name of the Tsung-ling (Onion Mountains), which is also given to a part of the Bolor at the eastern angle of intersection. The Kwan-lun, forming the northern boundary of Tibet, runs very regularly in an east and west direction in the latitude of 36°. In the meridian of H'lassa an interruption takes place from the great mountain knot which surrounds the alpine lakes of Koko-nor and Sing-suh-hai, or Starry Sea, so celebrated in the mythical geography of the Chinese. The somewhat more northerly chains Nan-shan and Kilien-shan may almost be regarded as an easterly prolongation of the T'ien-shan. They extend to the Chinese Wall near Liáng-chau fu. West of the intersection of the Bolor and Kwan-lun (theTsung ling), I think I have been the first to show (Asie Centrale, T. i. p. 23, and 118-159; T. ii. p. 431-434 and 465) that the corresponding direction of the axes of the Kwan-lun and the Hindu-kush (both being east and west, whereas the Himalaya is south-east and north-west) makes it reasonable to regard the Hindu-kush as a continuation, not of the Himalaya, but of the Kwan-lun. From the Taurus in Lycia to Kafiristan, through an extent of 45 degrees of longitude, this chain follows the parallel of Rhodes, or the diaphragm of Dicearchus. The grand geognostical view of Eratosthenes (Strabo, Lib. ii. p. 68; lib. xi. p. 490 and 511; and lib. xv. p. 689), which is further developed by Marinus of Tyre and Ptolemy, and according to which 'the continuation of the Taurus in Lycia extends across the whole of Asia to India, in one and the same direction,' appears to have been partly founded on statements which reached the Persians and Indians from the Punjab. 'The Brahmins affirm,' says Cosmos Indicopleustes, in his Christian Topo-

graphy (Mountfauçon, Collectio nova Patrum, T. ii. p. 137), 'that a line drawn from Tzinitza (Thinæ) across Persia and Romania, exactly cuts the middle of the inhabited earth.' It is deserving of notice that Eratosthenes had so early remarked that this longest axis of elevation in the Old Continent, in the parallels of 35½° and 36°, points directly through the basin (or depression) of the Mediterranean to the Pillars of Hercules. (Compare Asie Centrale, T. i. p. 23 and 122-138; T. ii. p. 430-434, with Kosmos, Bd. ii. S. 222 and 438, p. 188, and note 292, Engl. ed.) The easternmost part of the Hindu-kush is the Paropanisus of the ancients, the Indian Caucasus of the companions of Alexander. The now generally used term of Hindu-kush, belongs, as may be seen from the Travels of the Arab Ibn Batuta (English version, p. 97), to a single mountain pass on which many Indian slaves often perished from cold. The Kwan-lun, like the T'ien-shan, shows igneous outbreaks or eruptions at many hundred miles from the sea. Flames, visible at a great distance, issue from a cavity in the Sehin-khieu Mountain. (Asie Centrale, T. ii. p. 427 and 483, where I have followed the text of Yuen-tong-ki, translated by my friend Stanislas Julien.) The highest summit measured in the Hindu-kush, north-west of Jellalabad, is 3164 toises above the sea (20,132 English feet); to the west, towards Herat, the chain sinks to 400 toises (2558 English feet), until, north of Teheran, it rises again to a height of 2295 toises (14,675 English feet) in the volcano of Demavend.

"4. The mountain system of the Himalaya. The normal direction of this system is east and west when followed from long. 81° to 97° E. from Greenwich, or through more than fifteen degrees of longitude from the colossal Dhawalagiri (4390 toises, 28,071 English feet) to the breaking through of the long-problematical Dzangbo-tschu river (the Irawaddy according to Dalrymple and Klaproth), and to the chains running north and south which cover the whole of Western China, and in the provinces of Sz'-chuen, Yunnan, and Kwang-si form the great mountain group of the sources of the Yángtsz'. The next highest culminating point to the Dhawalagiri, of this east and west part of the Himalaya, is not as has been hitherto supposed, the eastern peak of the Schamalari, but the Kinchinjinga. This mountain is situated in the meridian of Sikkim, between 'Bootan and Nipal, and between the Schamalari (3750? toises, 23,980 English feet) and the Dhawalagiri: its height is 4406 toises, or 26,438 Parisian, or 28,174 English feet. It was first measured accurately by trigonometrical operations in the present year, and as the account of this measurement received by me from India says decidedly, 'that a new determination of the Dhawalagiri leaves to the latter the first rank among all the snow-capped mountains of the Himalaya,' the height of the Dhawalagiri must necessarily be greater than that of 4390 toises, or 26,340 Parisian, 28,071 English feet, hitherto ascribed to it. (Letter of the accomplished botanist of Sir James Ross's Antarctic Expedition, Dr. Joseph Hooker, written from Darjiling, July 25, 1848.) The turning point in the direction of the axis of the Himalaya range is not far from the Dhawalagiri, in 79° east long. from Paris (81° 22′ from Greenwich). From thence to the westward, the Himalaya no longer runs east and west, but from S. E. to N. W., connect-

ing itself, as a great cross vein, between Mozuffer-abad and Gilgit south of Kafiristan, with a part of the Hindu-kush. Such a bend or change in the direction or strike of the axis of elevation of the Himalaya (from E-W. to SE-NW.), doubtless points as in the western part of our European Alps, to a difference in the age or epoch of elevation. The course of the Upper Indus, from the sacred lakes Manasa and Ravan-hrad (at an elevation of 2345 toises, 14,995 English feet), in the vicinity of which the great river rises, to Iskardo and to the plateau of Deo-tsuh, (at an elevation of 2032 toises, 12,993 English feet) measured by Vigne, follows in the Tibetan highlands the same north-westerly direction as the Himalaya. Here is the summit of the Djawahir, long since well measured and known to be 4027 toises (25,750 English feet) in elevation, and the valley of Kashmere, where at an elevation of only 836 toises, (5346 English feet), the Wulur Lake freezes every winter, and from the perpetual calm, no wave ever curls its surface."—*Aspects of Nature, Vol.* I, *pp.* 86–93. Eng. ed.

These views of the topography of the continent of Asia seem to be so correct, that further investigation alone is wanting to verify and develop them, and illustrate the geology and mineralogy of these mountain-masses and their intervening plateaux in the same lucid manner as has been done with the mountain ranges in Europe. One more extract from the same work respecting the mean elevation of Tibet will close the present notice of the topography of China beyond the provinces :—

"It is also only very recently that clearer views have been obtained respecting the elevation of Tibet; the level of the plateau having long been most uncritically confounded with the summits which rise from it. Tibet occupies the interval between the two great chains of the Himalaya and the Kwan-lun, forming the raised ground of the valley between them. It is divided from east to west, both by the natives and by Chinese geographers, into three portions. Upper Tibet, with its capital city H'lassa, probably 1500 toises (9590 English feet) above the level of the sea;—Middle Tibet, with the town of Leh or Ladak (1563 toises, or 9995 English feet);—and Little Tibet, or Beltistan, called the Tibet of Apricots, (Sari Boutan), in which are situated Iskardo (985 toises, or 6300 English feet), Gilgit, and south of Iskardo but on the left bank of the Indus, the plateau of Deo-tsuh. On examining all the notices that we possess respecting the three Tibets, we soon become convinced that the region between the Himalaya and the Kwan-lun is no unbroken plain or table land, but that it is intersected by mountain groups, undoubtedly belonging to wholly distinct systems of elevation. There are, properly speaking, very few plains; the most considerable are those between Gertop, Daba, Schang-thung (Shepherd's Plain) the native country of the shawl-goat, and Schipke (1934 toises, 10,450 English feet);—those round Ladak, which have an elevation of 2100 toises, or 13,430 English feet, and must not be confounded with the depression in which the town is situated;—and lastly, the plateau of the sacred lakes Manasa and Ravan-hrad (proba-

bly 2345 toises), which was visited so early as 1625 by Padre Antonio de Andrada. Other parts are entirely filled with crowded mountainous elevations, 'rising,' as a recent traveler expresses it, 'like the waves of a vast ocean.' Along the rivers, the Indus, the Sutlej, and the Yaru-dzangbo-tsú, points have been measured which are only between 6714 and 8952 English feet above the level of the sea; so also with respect to the Tibetan villages of Pangi, Kunawur, Kelu, and Murung. (Humboldt, Asie Centrale, T. iii. p. 281-325.) From many carefully collected measurements of elevation, I think I may conclude that the plateau of Tibet, between 73° and 85° F. long., does not reach a mean height of 1800 toises (11,510 English feet); this is hardly equal to the height of the fertile plain of Caxamarca in Peru, and is 211 and 337 toises (1350 and 2154 English feet) less than the height of the plateau of Titicaca, and the street pavement of the upper town of Potosi (2137 toises, 13,665 English feet).

"That outside of the Tibetan highlands and of the Gobi, the boundaries of which have been defined above, there are in Asia, between the parallels of 37° and 48°, considerable depessions and even true lowlands, where one boundless uninterrupted plateau was formerly imagined to exist, is shown by the cultivation of plants which can not thrive without a certain degree of heat. An attentive study of the travels of Marco Polo, in which the cultivation of the vine and the production of cotton in northern latitudes are spoken of, had long called the attention of the acute Klaproth to this point. In a Chinese work, entitled "Information respecting the recently-subdued Barbarians *(Sin-kiáng-wái tan ki-lioh)*," it is said, 'the country of Aksu, somewhat to the south of the Celestial Mountains (the T'ien-shan), near the rivers which form the great Tarim-gol, produces grapes, pomegrantes, and numberless other excellent fruits; also cotton *(Gossypium religiosum)*, which covers the fields like yellow clouds. In the summer the heat is exceedingly great, and in winter there is here, as at Turfan, neither severe cold nor heavy snow.' The district round Khoten, Kashgar, and Yarkand, still pays its tribute in home-grown cotton as it did in the time of Marco Polo. In the oasis of Hamil, above 200 miles east of Aksu, orange trees, pomegranates, and vines whose fruit is of a superior quality, grow and flourish.

"The products of cultivation which are thus noticed imply the existence of only a small degree of elevation, and that over extensive districts. At so great a distance from any coast, and in those easterly meridians where the cold of winter is known to exceed that of corresponding latitudes nearer our own part of the world, a plateau which should be as high as Madrid or Munich might indeed have very hot summers, but would hardly have, in 43° and 44° latitude, extremely mild winters with scarcely any snow. Near the Caspian, 83 English feet below the level of the Black Sea, at Astrachan in 46° 21′ lat., I saw the cultivation of the vine greatly favored by a high degree of summer heat; but the winter cold is there from —20° to —25° Cent. (—4° to —13° Fahr.) It is therefore necessary to protect the vines after November, by sinking them deep in the earth. Plants which live, as we say, only in the summer, as the vine, the cotton bush, rice, and melons, may indeed be culti-

vated with success between the latitudes of 40° and 44° on plains of more than 500 toises (3197 English feet) elevation, being favored by the powerful radiant heat; but how could the pomegrante trees of Aksu, and the orange trees of Hami, whose fruit Père Grosier extolled as distinguished for its goodness, bear the cold of the long and severe winter which would be the necessary consequence of a considerable elevation of the land? (Asie Centrale, T. ii. p. 48-52, and 489.) Carl Zimmerman (in the learned Analysis of his "Karte von Inner Asien," 1841, S. 99) has made it appear extremely probable that the Tarim depression, *i. e.* the desert between the mountain chains of the T'ien-shan and the Kwan-lun, where the steppe river Tarim-gol empties itself into the Lake of Lop, which used to be described as an alpine lake, is hardly 1200 (1279 English) feet above the level of the sea, or only twice the height of Prague. Sir Alexander Burnes also assigns to that of Bokhara only an elevation of 1190 English feet. It is earnestly to be desired that all doubt respecting the elevation of the plateaux of middle Asia, south of 45° of latitude, should finally be set at rest by direct barometric measurements, or by determinations of the boiling point of water made with more care than is usually given to them. All our calculations respecting the difference between the limits of perpetual snow, and the maximum elevation of vine cultivation in different climates, rest at present on too complex and uncertain elements."—*Vol.* I., *pp.* 81–85.

ART. II. *The Hiáng Fan,* 響墳 *or Echoing Tomb, a Mohammedan mosque and burying-ground near Canton.*

THIS building is situated about half a mile from the northern wall of the city, on the road leading to the village of Tsung-hwá 從化, just beyond the station-house of Tsáu-chăng sin 草場汛 and the bridge of Liú-hwá 流花, on the confines of the suburbs of the city. The whole covers an area of about one fourth of an acre, and is substantially built of brick, presenting a pleasing and rural appearance from the cleanliness with which it is kept, and the stately cotton and other trees growing within its inclosure. The visitor enters a narrow vestibule, and thence by a side-door into a paved court, about fifty feet square, in the middle of which is a raised pavilion furnished with benches and tables for the convenience of visitors. On the wes tside of the court are two open rooms raised three steps, one of which is matted and used for reading the Koran and prayers, the other is furnished with seats. On the east side, is a sitting-room and a lodging-place, and in the opposite corner, adjoining the matted room, another bedroom, all of them for the accommodation of those who serve. The

water for the ablutions of the worshipers is drawn from a well in the court, from which it is to be inferred that the number who collect at a time is not very great.

Separated from this court by a brick wall, is the burying-ground; in its centre is the principal tomb, a solid brick building twenty feet square, and covered by a dome; on the right are two graves, sheltered from the weather by a roof. In the partition-wall are three wooden gateways arranged in the Chinese style of a large centre and two side doors. Over each one is a text from the Koran in Arabic, and an inscription in Chinese. In the middle is the legend, 高風仰止 "Stop and admire his high fame;" and on the side doors are the phrases, 賢關 "The gate of the virtuous," and 道域 "The borders of the upright." On the inner side of the gates, in the graveyard, is the sentence 抱一函三 "He who embraces one will comprehend three," *i. e.* he who believes this one doctrine will understand the three powers. On the sides are written, 含光 "A deposit of glory," and 藏輝 "A collection of lights." These gates are opened when one of the faithful is to be buried; the inclosure contains about thirty graves, built in a foreign style, covered with mortar, and destitute of inscriptions.

The domed tomb is matted, and prayers are read by the side of the grave; it is a plain brick sepulchre, destitute of all writing, as are the walls of the building; a careful scrutiny shows some pieces of freestone built in the walls with what looks like Arabic inscriptions cut upon them. The two tombs under the shed and the large one in the dome, together with a paved walk leading to them, have all been built or repaired within the last twenty-years by subscription among the Mohammedans of Canton. The tomb on the left is erected (as we are informed by a gentleman who reads the Arabic part of the epitaph) in memory of a foreigner named Shems-du 'Adín, who died at Canton in the second month of the year 1190 of the Hejra (A.D. 1776), aged 87 years; the epitaph also states that a person named Saad Eb'n Abi Ra'kass buried the man who reposes in the dome. The Chinese part of this epitaph differs both in respect of names and dates from the Arabic, but farther data and inquiry may probably reconcile them; it reads thus:—

"The Hajji Meh-keh-muh-teh 阿知墨克目德 (Mohammed) specially came to visit the old tomb of the former worthy in August 1750 (Kienlung, 14th year, 8th mo. 26th day), in the month Dsu'l-kadah; and in Aug. 1752 (Kienlung, 16th year, 8th mo. 29th

day), in the month Dsu'l-kadah, he died. The former sage, named Omrah 歐墨勒 died in the 3d year of the emperor Chingkwán of the Táng dynasty (A.D. 629), in the year called *Keh-li-fáh* 克理法 Caliphate? in the 27th day of the month Dsu'l-hejjah."

We have no information that explains why the person here called Omrah, or *Ngáu-meh-lih*, came to Canton. His arrival in China only seven years after the Hejra, if solely for missionary purposes, indicates great confidence in the new faith he came to propagate. The following extract from the Statistics of Kwángchau throws some light upon the matter, though the entire discrepancy between the name of Omrah on the epitaph, and Súhapasái in the historical notice, leaves us still in doubt as to their identity.

When sea-going vessels began to resort to Canton in the Táng dynasty, Mohammed 謨罕驀德, the king of the country of Medina 默德那 belonging to the Mussulmen in western parts, sent his maternal uncle, Súhapasái 蘇哈白賽 a foreign priest, to trade in China. He built the Plain pagoda and the Hwai-shing Monastery (see Vol. XIX, page 542), and they were hardly finished, when he suddenly died, and was buried in this region.

The Mohammedan Tomb, or *Hwui-hwui Fan* 回回墳 is situated beyond the northern gate of Canton. It was erected in the third year of the emperor Chingkwán (A. D. 629), the sepulchre being built dome-shaped, or like a hanging bell. When people enter it, their words reëcho, moving for a time and then stopping; from whence people usually call it the *Hiáng Fan*, or Echoing Tomb. From the time of the Táng dynasty to the present day, more than a thousand years, the villagers have feared and respected it, and have forborne to cut wood near it. In the reign of Chiching of the Yuen dynasty (A.D. 1341-1367), Liú-sah-tú-la 留薩都剌 and seventeen other families resided in Canton, and took care of the monastery and the tomb. Towards the end of the Ming dynasty, it was ordered that a Mussulman, invested with the hereditary rank of lieutenant, should reside at Canton, because the soldiers and people of this sect daily increased. Every clan annually resorted to the Echoing Tomb to reverently worship and rehearse their canonical book, which custom has been handed down even to this day without change; and whenever [co-religionists] come from the western countries they all accord therewith, and those who sail the ocean myriads of li to Canton consider it decorous to visit this tomb and worship at it; even the highest and most honorable among them, when they approach crawl on their hands and knees before the doors to evidence their unfeigned respect.

The adjoining tomb is erected in memory of a native literary man, named Yáng Yüchán, who was born in 1672, and died in 1757; his grave was put up conjointly by his sons, grandsons, and great-grandsons, "with weeping eyes," in 1761. Near these tombs, which are

the only ones of any note in the yard, stands a black marble tablet in good preservation, which contains a short account of the purchase of some land by a number of Mohammedans in Canton, from the rental of which this mosque could be continually supplied with oil for lamps and incense for worship.

Tablet recording the public lands of this monastery.

It is a common remark that customs (or laws) in this world are not permanent, and that the minds of men run after novelties; a matter therefore should be carefully begun and cautiously concluded, and then the good stream will not be made turbid. In the 31st year of Kánghi, 7th month (Aug. 1693), Shá Tingpiáu, Má Ching-hiun, (and fourteen others, whose names are given) of our religion, in consequence of a land-owner Kwei Ming-fung having sold them *in perpetuo* a portion of land of which the title was perfect, and fearing it would run to waste, if there was no one to keep up the ownership by paying the taxes, came together in the mosque outside of the northern gate publicly to deliberate respecting it. Seeing the produce of this land was small, Shá Tingpiáu and the others in the 10th month bought of Kwei Yingkiuen, another portion of the land *in perpetuo* which had descended from his uncle Kingyoh. Both parcels of land lay in the district of Lung-mun, in the ridge of Lúki, in a place called Hwang-cháng (or Broad Dike), below the Stone Tumulus under the Great Range; and measured about 58 mau. Shá and the others engaged two brothers Chau and two brothers Shin, to cultivate the plat annually, and that after there was enough reserved to meet the taxes, they should bring every year 30 stone of grain out of the produce, to supply oil and incense in this mosque, and also to defray what was necessary for keeping in good repair the grave of the ancient worthy Shih-há-peh 色哈白, buried there. These are the circumstances of the public meeting of Sha Tingpiáu and others, when this land was jointly purchased.

Recollecting that men are not so honest now as in the olden time, and fearing that after the lapse of years, when this matter has become hoar, there will be men who will furtively scheme to get the rent by hook or by crook; or who will drive away the husbandmen so that the land will become waste; or else will involve the owners in some litigation: therefore Shá Tingpiáu and his friends jointly informed the district-magistrate, that they had bought the land for the mosque that thereby incense and oil might be furnished; and that they would receive the taxes in order to perpetuate the claim to the land, and thus prevent everything which would vitiate the business. Ching, the district magistrate graciously gave them a permit, and issued public prohibitions, as is on record. These are the evidences of the possession of the land by Shá and others, the public and private points being arranged, and that this mosque has a permanent income for its supplies of oil and incense. It is here engraven on stone that it be not forgotten, and is set up in 1694 by Shá Tingpiau and his associates.

Shih-há-peh, the name of the person given in this document, and that of Súhápasái found in the extract from the Statistics, evidently designate the same individual; this conclusion is fortified by a tablet in the building, which says, "The honorable name of the former sage was Sartí Súhapá 賽爾弟蘇哈爸; he was the maternal uncle of Mohammed." The mother of the prophet was Amina of the tribe of Adij, but the names of her brothers are unknown to us, and as she died in the year 575, when her only son was six years old, it is likely her family took but little interest in their sister's orphaned child until his name became renowned some forty years after; mention is made of an uncle called Zobeir, but whether he was a relative of Amina does not appear. There are, however, so many discrepancies in the dates of these various documents, that the whole matter is thrown into no little confusion. Some further particulars regarding this man, and the introduction of Mohammedanism into Canton, are contained in an inscription on a stone tablet inserted in the wall of the mosque outside of the door.

The honorable name of his excellency the former sage was Súhapá; he is also known as Sarti; he was the maternal uncle of king Mohammed, the honorable and holy of Tien-fáng or Arabia, in the country of Medina. He came by command to Tungtú (*i. e.* the East Land or China), as an envoy to return gifts. In the sixth year of Káihwáng of the house of Sui (A.D. 586), a comet appeared, and the chief historiographer having divined it, said, "A remarkable man has appeared in the west;" afterwards it was heard that "a king of Medina in the west was born, a divine and holy personage, and that when he ascended the throne, he received the true canonical book down from heaven, enjoining the king of the country to teach his people to worship only the one Lord, to exterminate all strange doctrines, and make them receive the true, pure and correct faith. All the kingdoms of Si-yih, or the West, received this belief." The emperor commanded an envoy to proceed westward, through Yángkwán (now in Kánsuh) and carry gifts to exchange with that country and form amicable relations.

In the true Records of the Holiest in Arabia it is said, "That in the 6th year of the Hejra 爲聖六年, the emperor of China 赤泥帝 (or of Tungtú, as the natives call it) sent an envoy hither; and that Sarti and Kankoos were sent back to Tungtú in company with him to return gifts. When they arrived at the capital, the emperor had an audience with them; he asked, By what means does your king rule so virtuously, and teach his people to become so prosperous? They replied, It is by observing the three social relations and the five cardinal virtues, the true, pure, and correct doctrine, and the evident manifestations of the holy and honorable one. His majesty without reflection joyfully made his obeisance, and retained H. E. Sarti to disseminate this faith in Tungtú. He built the Hwái-shing sz' in

Pwánchau or Canton, and was allowed to reside in it. Subsequently, he returned to his country on account of some affairs, and on reaching it found that the king had mounted the dragon chariot. After venting his grief, he inquired of his friends what orders the honorable and holy had left. They all said that the Holiest had left orders that he wished the *kú-lih* 呼勒 Koran? to be taken to Tung-tú, and taught there on the Fridays.* Accordingly, his excellency followed these orders, and bringing all the volumes of the celestial canon returned to Tung-tú, where he taught the Mohammedans 穆民 in China. We, the honorable ones who, living or dead, have been imbued with the Koran, are really grateful for the mercy of God, the virtue of the Holiest (*i. e.* Mohammed), and the merit of His Excellency. In future all Mohammedans must exalt and reverence them."

In the end of the reign of Tienpáu, or Ming-hwáng, of Táng (A.D. 755), Ngán Luhshán rebelled, and the power of the insurgents in the region of the two rivers was great; the general in command against them being routed, and the capital thrown into great turmoil, his majesty fled to Sz'chuen to escape the danger, and the crown-prince went to Lingwú (in Kánsuh), the two capitals being lost. All the ministers memorialized his majesty to abdicate in favor of his son, who became emperor at Lingwú, and sent envoys beyond the frontier to get assistance. The ruler of the Hwui, or Ouigours, ordered the crown-prince Yaru 葉護 to put himself at the head of the best troops, 100,000 of the people of Sí-yih, and pass the frontier to assist the house of Táng. Shuh, the prince of Peace (brother of the emperor) became a sworn brother of Prince Yaru, and with general Koh Tsz'-i and other commanders, regained both the capitals, and quieted the rebellion of Ngán and Sz'. His majesty entertained the tribes of the Ouigours at a great banquet, and when their troops returned home, retained Prince Yaru and his chief generals who had distinguished themselves, and gave them a residence at Cháng-án; the [rulers of the] two countries of China and the Hwui also joined affinity in marriage.†

In the 2d year of Hientsung (A. D. 807), the Hwui requested permission to build the Mo-ni sz'‡ 摩泥寺 or Elysium monastery, in Táiyuen fú in

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* There is some doubt as to the meaning of *yuen-má-teh* 唔嗎喊 the word here rendered *Fridays*. It is evidently a foreign, and probably an Arabic, word, introduced to designate some persons or day connected with the faith. The Arabic for Friday is *jumaat*, but the context will permit us to render it neophytes.

† See a notice of this period, and of the sanguinary battle fought near Cháng-án, in Pauthier's Chine, page 317. Part of these auxiliaries were sent by the khalif Abul-Abbas, and it is not improbable that the large number of Moslems among them led the Chinese henceforth to call all who professed that faith by the term *Hwui tsz'* or *Hwui-hwui*, from the Ouigours. See also David's Turkish Grammar, page xxiii.

‡ Moni is a Budhistic name for some happy land in the west. It is, however, probably derived from the word *Manes*, the name of the founder of the sect of Manicheans. Its use by the Mohammedans is probably quite unconnected with the Budhistic meaning.

Shánsí. In the reign of Wú-tsung (A.D. 842), several myriads from the tribes of the Hwui requested to enter the country, and the emperor directed them to be settled in the various departments of Shensí, where they have enjoyed the support and protection of many sovereigns, and have furnished a succession of loyal and upright scholars for the service of the state. These have maintained the pure, true faith for a thousand years without defection' and the flourishing state of us Moslems in all parts of China has doubtless taken its rise from the former sage. At this day, the Hwái-shing mosque where his excellency lived, and the old sepulchre where he was buried, still exist. In the last, there is a portico, a room for worship, and a pavilion for reading the Koran, a room for receiving company, and a guest-chamber for those who visit the sepulchre to rest their feet, besides places for the manager and doorkeeper to sleep. From time to time, members of the faith have left shops, houses, money and lands to it, from which a revenue is monthly derived to defray the current expenses, and the remainder is laid by. When Ahung and Kalifat * came from afar to visit the sepulchre, every one contributed something for their traveling expenses, and in so doing they embodied the kindness exhibited by his excellency, and showed their sincere respect for him.

Since the first erection of this tomb, more more than a thousand years have elapsed, during which, as we learn from a tablet, it has thrice been repaired; and during the reign of Kiáking, about forty years ago, the contributions of the whole of the community were collected to repair it again. At present, the whole of the rooms being decayed and the surrounding wall broken down, those who had the management of the establishment called a public meeting to consult how they could be repaired, lest before many days the whole should fall to ruin, and the outlay demanded be greatly increased. The whole community joyfully responded, and hastened to bring in their contributions; while those who took the direction of the matter, collected materials for building, and employed workmen to render the whole substantial. We look up in gratitude to the Lord who has commanded them to superintend the matter, and now this supulchre will not fall into decay; while we Mohammedans will also endeavor to requite for these great favors conferred on us. This stone is set up as a record.

No date is attached to this tablet, but it can not be far from 1830. In the hall a tablet commemorates some repairs made in 1710. The historical notices given in this inscription of political relations between China and Arabia possess considerable interest, and we should like to see further researches made in the matter both in Arabian and Chinese histories. One old man, who sometimes comes to the mosque, has a copy of the Koran in his possession, but he seemed unable to

* In this place, the characters *Keh-lí-fah* evidently denote the name of a man, probably an Arab, but it is by no means so clear what they mean in the epitaph given above at the top of page 79.

read the text intelligently. When asked to give the name *Allah* in Chinese, he wrote 安樂 for it. Suspended in the pavilion and in the other rooms, are several extracts in Arabic from the Koran, and many votive tablets in Chinese, presented by worshipers, among which are the following, all of them referring to the distinguished personage buried here, who is designated as the *sien hien* 先賢 or former sage, in the documents here given.

正覺西宗 Correctly apprehend [the teachings of] our western ancestor.
西來宗本 The original ancestor who came from the west.
西域高風 The illustrious and famed of western lands.
仰瞻聖德 We look up to his holiness and virtue.
重輝往烈 He repaired and adorned [the tomb] of the ancient worthy.
共仰前徽 We all look up to the former excellent one.
宗教嶺南 The ancestor taught south of the mountains.
誠一不二 Truth is one, not two.

Among others which hang from the pillars of the pavilion are these:

傳經首揭元微復爲歸眞。
括前古一百四十部之奧旨。

He taught the canonical books, in which first were exhibited the elements of things, to induce mankind to return to the right doctrine; they combine what is obscure and excellent in the 140 volumes of the ancients.

闡化親承陶淑豐功峻德。
繼往聖十二萬四千之后塵。

At the beginning of the reformation he himself received the correct and uncorrupted [canons], by which his merit became great and his virtue illustrious; they perpetuate the influences (or words) of the 124,000 former sages.

承聖域於西華五十世心源遠紹。

He connected the sacred regions with Sí-wá, and desired to hand down the opinions of fifty generations.

奉千經於東土千百年道統長留。

He introduced the thousand canons to China, by which his teachings are perpetuated for thousands and hundreds of years.

ART. III. *Prohibitions addressed to Chinese converts of the Romish faith.* Translated by P. P. THOMS, with notes illustrating the customs of the country.—*From the Indo-Chinese Gleaner.*

"The first Christian commandment requires, that you honor the Lord God above all things. This commandment also embraces the three cardinal virtues, faith, hope, and love: those who violate them—*Sin.*

"On being diseased or in distress, or having lost any article, or your mind impressed with an affair, you are not to inquire respecting either of the foregoing by divination: those who do so—*Sin.*"

Divination, by means of drawing lots, by choosing slips of wood with characters written on them, by birds, or by means of the tortoise and *páh-kwá*, or eight diagrams, are constantly referred to by the Chinese, on trivial as well as on important occasions. Divination is probably carried to as great, if not greater extent in China, than is known in any other country; it is no unusual occurrence to see, even at Macao, eight or ten of these persons sitting at tables in the market busily employed in diving into futurity, and unfolding the fates of the simple inquirers, whether respecting the acquisition of wealth, fame, long life, a flourishing family, or cure of diseases, &c., &c.; in Canton and other parts of China, the number of these impostors is immense.

The writer once saw a person divining by means of Java sparrows. The cage contained eight birds; it was divided into three cells, with a little door to each, and set on a table where there were about sixty cards placed on their edges. The applicant was inquiring respecting sickness. On his drawing a slip of bamboo from a cylinder (which contained about a dozen), the diviner opened a door of the cage. A bird instantly came out, and drew out one of the cards with its bill; on obtaining a single grain of paddy for its trouble, it entered the cage of its own accord. On opening the card, the diviner drew out two slips of paper; the first of which informed the inquirer that he would recover from his disease; the other was a print of a doctor feeling the pulse of his patient, and pointing out his disease. The diviner, to assure the inquirer of the certainty of recovery, replaced the papers, and put two of the six cash (which was the amount of his fee) into the card; after shuffling the cards again and again, he opened the door of another cell of the cage, when another bird came out and drew out the same card, from which the money was shaken. The bird, as before, on receiving a single grain, returned to its cell of its own accord. On waiting a short time, the writer saw another person put down his six cash, when he drew a slip of bamboo that predicted the acquisition of wealth. The bird, as before, drew a card, which also indicated the acquisition of wealth. The card was replaced with two cash in it, and a bird from a different cell selected the same card As this caused a little diversion among the lookers-on, the fortune-teller, to show the "omniscience of his bird" (as he called it), put only a single cash in the card, and permitted the inquirer to shuffle the cards himself, which he did. To prevent the bird from seeing where the card was placed, a board was put before the cage; on removing it, he came out, and to the astonishment of all, the same card was chosen again.

"Those who select a propitious day for commencing their various concerns—*Sin.*"

The Chinese insert annually in their almanacs, the number of lucky days that occur in the year, and what may be done on those particular days is specified, such as burials, weddings, entering into public office, &c. For the year 1819, they had 150 lucky days. In another year, there were 74 lucky days, 113 unlucky days, and 197 which were not decisively either way

"Those who wear amulets about their neck, hands, or feet, or amulets suspended from their ears, or charms on their garments, or representations of Shau-sing kung, 壽星公 or of the Páh-sien 八仙 or eight immortals, or suspend to their cues a twig of the yew tree—*Sin.*"

The caps of respectable children have generally one or three characters worked on them, which imply Shau-sing kung, *i. e.* lord of the star of Longevity; these, as well as the two characters "eight immortals," are to confer on the wearer, prosperity and longevity. The twig of the yew is worn by children at the *Ming tsieh* festival (in spring), after repairing and sacrificing at the tombs of their ancestors.

"Those who divine by means of the tortoise—*Sin*"

Divination by means of the tortoise is held in very high esteem by the Chinese, as the tortoise is supposed to contain on its back, the signs of the twenty-eight constellations, and to possess divine knowledge.

"Those who paste up charms in the streets, or hang up in their houses, rolls containing extracts from heathen authors, whether in prose or verse—*Sin.*"

The custom of pasting up charms in the streets seems to have existed so early as the third century, during the troubles of the three contending states, when one Chang Kioh pasted up charms to stop the spread of a contagion then existing. It is now adhered to by the priests of Fuh and Táu. The charm consists of two or more characters run together, which are not to be decyphered; if they are, the import is lost. The almanac contains a charm for every year in the cycle (viz. 60), which are annually pasted as preventatives against pestilence; as well as twelve charms for the cure of various diseases, there described. The *tuí-tsz'*, or rolls, are hung up in Chinese houses for ornament, similar to pictures and prints in Europe: they generally contain elegant sentences, and often afford a specimen of good writing. Why the Romish Church considered them sinful does not appear; perhaps they thought by so doing, their converts were adopting the customs of the heathen.

"Those who expose for sale gilt paper for offerings to the gods, with various paper offerings—*Sin.*"

The burning of paper (for a religious purpose) whether gilt or plain, and of whatever shape, appears to have been adopted immediately after the abolition of human sacrifices on the death of Chí Hwángtí (who died about 250 years before Christ), when he caused his domestics to be put to death and interred with him, to attend on him in a future state. At present, the consumption of paper, which is annually used on all religious occasions, is very considerable, and forms an extensive branch of trade to the Chinese. The more usual offering is a piece of paper, about a foot long and eight inches broad, in the shape of the front of a bonnet, with a small piece of gold foil on the back; besides which they have representations of men and women, with various dresses, with houses, servants, boats, boatmen, &c., which are burnt and passed into the invisible state for the use of the deceased.

"Those who burn gilt paper for other persons, or the various paper offerings—*Sin.*"

Many well disposed persons in China allow the priests a certain sum monthly to offer up prayers, and burn the paper offerings for them; and wealthy people often employ men for the sole purpose of offering incense, burning paper offerings, and setting off fireworks on their festivals.

"Those who, on building a house, worship the upper beam of the roof, or who comply with those who so worship, or worship the patron of the masons—*Sin.*"

It is a custom with the Chinese builders, on fixing the upper beam of the roof of a building, to let off fireworks and worship it, or the spirit that presides over the ground on which the house stands; when they congratulate the owner on their proceeding thus far with the building. The journeymen generally get a little liquor on the occasion. It is a very general opinion that the masons, by concealing in the wall of the building, an image or a representation of some evil spirit, can materially affect the prosperity or happiness of those who reside in the house: hence it becomes a usage to worship Lú Pán, the patron of the masons, that success and happiness may attend the inhabitants.

"Those who, on erecting a house, suspend a red cloth, or a corn-sieve, from the upper beam; or throw *tsien-tui* over it; or suspend over the door, a red cloth; or put pearls in the ceiling of the inner room; or money beneath the base of a wall; or below the threshold of a door—*Sin.*"

To suspend a piece of red cloth, and a corn-sieve from the upper beam of a house, is supposed to promote felicity—the latter to cause an abundant crop of the various kinds of grain. *Tsien-tui* (a kind of dumpling) are thrown over the beam, to relieve any orphaned or evil spirit that may harbor about the building. Placing money below the door, or a pearl in the inner room, is done to confer happiness and felicity on the dwelling.

"Those who paste up the word *chun* (spring) at the commencement of the new-year; or the words *fuh* (happiness) and *shau* (longevity) —*Sin.*"

The Chinese are superstitiously strict in observing the new year. Labor, even by the lower classes, is put a full stop to on the preceding and following day of the new-year; and by the better orders of society, a fortnight or a month is generally kept. On new-year's day, the old paper charms are removed, and new ones, such as above, with some scalloped paper, are pasted up in their stead; five slips of red paper, to represent the five happy things, are suspended from the lintels of the front door, and pieces of the same are pasted on trees, farming implements, furniture, boats; in short, on everything which the hopes or fears of the worshiper induce him to preserve or defend in this manner. The shopmen paste, or put in their drawers, the word *lucky* or *fortunate;* and mechanics, on commencing any employment, either place before them the last mentioned character, or write it on the work on which they are about to be employed, hoping that the new-year will prove a propitious one.

"On marrying, those who paste up the double character 囍 happiness; or put a paper, soliciting the felicitous animal kí-lin, to enter —*Sin.*"

The felicitous animal kí-lin, or unicorn, is said to appear as a prognostic of sages being born into the world,—one appeared at the birth of Confucius. The divine bird or phœnix, fung-hwáng, is often pasted up for the same purpose.

"At a wedding, those who hang meat at the front door of the house; or put the chop-sticks in a sieve at the door; or beat the clothes-box with their fist; or fasten up the looking-glass to the curtains within the bed; or arrange pans of flowers by the bed-side; or burn incense—*Sin.*"

It is fabled, that a certain bride, on leaving the house of her parents to go to that of her husband, was met and devoured by a tiger. The parents of the bridegroom, to prevent so serious a catastrophe in the present day, suspend a piece of meat at the door, as a bribe to this cruel monster. The bride, on entering the house of her husband, leaps over the sieve holding the chop-sticks, which act is thought to promote the speedy birth of children Suspending a looking-glass within the bed is thought to expel all evil spirits that may enter, for evil spirits, or demons, can not endure to see their own forms. Arranging flower pans around the bed is an offering to promote the birth of children.

"At a wedding, those who scatter rice on the bride leaving the house of her parents; or select a person of repute as a companion for the bride and bridegroom; or who burn a candle on the evening of being married, to see whether it dribbles or not—*Sin.*"

The scattering of rice is to prevent the fabulous bird, Kin-kî-sing, which dwells amongst the stars, from injuring the bride, when going to the house of her espoused. The persons who are esteemed respectable, and are selected to attend both the bride and bridegroom, are those who are the fathers and mothers of a numerous family. If the candle dribbles, it is thought unlucky.

"Those who put money in the mouth of a corpse; or put rice in jars to be buried with the dead; or paste up blue papers at the doors; or place a burning lamp before the corpse; or call the sons and grandsons to detain the sprit of the deceased; or set up a tablet of respect to the deceased; or those who, by tossing up two pieces of wood, inquire the will of the deceased—*Sin.*"

Money is placed in the mouths of deceased persons, that in case they should re-enter the world in the same form, they may have the means of procuring food to eat. Persons who attain the age of sixty are considered aged. On their death, their sons and grandsons (supposing that the spirit requires food) inter with the departed a small quantity of corn and rice, with salt, and a few pickles, for the use of the deceased. If he has more than he can make use of, he is supposed to divide it among orphaned or needy spirits. On funeral occasions blue ink is made use of; and pieces of blue paper are pasted at the door, to inform the neighbors of a person's death, that they may not defile themselves by entering the apartments of the deceased. The lamp is called a ten thousand year's lamp; it is lighted out of respect to the deceased's ancestors; and the incense offerings are set on fire at it. After the return of the eulogy of the deceased, (which is carried before the corpse to the grave, and is generally written in large gold characters,) the priests of Táu place it on one side of the room, while they, on the other, drive a nail in the wall, to detain the spirit of the deceased from secretly departing into Hades. Great happiness attends the son, or grandson, who obtains this nail. Inquiring of the deceased, or of the gods, by means of the *ki iu-pei*, or throwing up two pieces of oval wood cut lengthwise through the centre, is often had recourse to in the temples. They are thrown up thrice; if the smooth surface turns up oftenest, it is supposed to indicate the will of the gods, or of the deceased, to the question or petition put. It frequently occurs that, if the person is disappointed in the answer, he throws again and again till he obtains the supposed consent of the gods.

"Those who run races in the dragon-boat, or those who go to see plays on the religious festivals of the heathen—*Sin.*"

The festival of dragon-boats is observed during the fifth moon, in honor of Kiuh-yuen, a virtuous statesman, who drowned himself during the dynasty Chau, (about 2300 years since,) to avoid the displeasure of his sovereign. As soon as the people heard of his death, the boatmen flew in every direction in search

of his corpse. On this festival, there is offered to the dragon (the god of the rivers), rice, &c., morning and evening. The boats used on this occasion are very long, and some pull from eighty to one hundred oars. It is a holiday at the public offices; and the festival is kept on all the rivers of the empire. After the races, the boats are buried in the mud to prevent their being warped and spoiled, where they remain till the following year. This festival is principally kept up by the different public officers, who frequently stake considerable sums on their boats.

The plays in China are mostly performed on religious occasions, either in honor of the gods, or the anniversary of their temples, as well as on their annual festivals. Before they commence their plays, the musicians go to the temples, where they play one or more tunes, when they bring away with them a small altar, with incense burning, and place it on the stage, which is a temporary building of bamboo; where they again play a few tunes: this is done to invoke the gods to be present during the acting. These plays are generally performed in front of the temples. Once a year plays are performed in the market, when, as before mentioned, they bring the gods from the temples with music. This is highly esteemed by the Chinese, as the gods are supposed to preside over the affairs of the market, and to cause equity and justice in men's dealings. After any calamity, as fire, &c., it is usual for the people in the neighborhood to raise a sum for the performance of a set of plays, which is done as a mark of gratitude for the late mercies they have experienced. On other occasions, the tradesmen of the different callings, by turns, go from door to door to collect the yearly subscriptions; they decide, and not the priests, on the numbers of plays to be performed at each festival, as well as when the temples shall be repaired or ornamented. The duty of the priests is merely to attend to reading prayers, &c., and not to secular concerns. They profess to be superior men, having renounced the world and all prospects of gain, and taken to a life of abstinence. The appearance, however, of some of the fraternity, often indicates that they are anything but superior men, being indolent and filthy in the extreme.

A set of plays is held for three or five successive days, during which the performances are twice a day. They generally commence about two o'clock, and continue till near five. In the evening, they commence again at seven, when they continue till about eleven. The third rate players, who generally perform at Macao, are allowed one hundred dollars per day, exclusive of food, oil for lamps, &c. A company of players consists of from forty to fifty men. Country players and boys, whose principal performances consist in feats of agility, are engaged for only forty or fifty dollars per day, but first rate performers do not perform for less than one hundred and fifty dollars per day, exclusive of all expenses. There is an office at Canton for registering the different companies; and every company, on leaving the city, gives in a notice, intimating to what part they are going, by which means letters on business from any part of the province, are immediately attended to. A list of the number of plays performed annually at Macao, will enable the reader to form some idea of the extent of theatrical performances in a province, or throughout the empire. In some years the outlay would probably be much less than here given, as the people generally endeavor to proportion the sum in some measure to their trade and prosperity.

At the Lien-hwá (or water-lily) temple near the Barrier, during the 3d, 5th, and 7th moons, twenty-two plays are performed, which amount (independently of the expenses of fitting up the theatres) to - - - $2,200

Temple to the god of Fire—six days, - - - - - - 600

Má-koh temple, during the 3d moon, eighteen or more plays, according to the number of European ships that arrive in the Inner Harbor of Macao These plays are said to have been defrayed by the linguists, - 2,000

Temple to the gods of the land, during the 2d moon, seven days. 350

Temple for the universal redemption of orphan spirits, during the 11th moon, five days, - - - - - - - - 500

At the hoppo's office (in the market-place), on the 2d of the 2d moon. On these occasions the government regulation is only twelve dollars per day for the whole company, which is allowed by the mandarins. The

managers frequently receive considerable presents. This national play is observed at all the public offices on the same day, throughout the empire. It continues four days, - - - - - - - 100
A-hwang-kiai, seven days, - - - - - - 300

Amounting, exclusive of the expenses of fitting up, to $6,050

"Those who foolishly worship heaven and earth; or who, bowing towards the earth, beg her assistance—*Sin.*"

That the Chinese give personality to heaven and earth is incontrovertible. Their imperfect knowledge of a Supreme Being has led them to imagine that all animate and inanimate creatures have a presiding spirit; hence they honor gods of mountains and hills; of woods and of stones; of the sea and of rivers; as well as of heaven and of earth. By *tien*, they sometimes mean the Divine Being; but in the text, the visible heavens are meant. They frequently call both on heaven and earth, when in bitter distress.

"Those who cause to be engraved on the tomb-stones, that such a hill was selected; and that the person lies towards such a point of the compass, and was buried on such a propitious day; or foolishly believe the geomancy of the fung-shwui—*Sin.*"

The doctrine of the fung-shwui, which inculcates the above superstitious customs, is allowed, by the considerate Chinese, to be one of the most useless that has entered the mind of man; yet this absurd doctrine has taken such a hold of the minds of the simple, that the geomancers are necessary to fix the site of a house, and the position of a grave. These demons among the tombs (for they are always wandering about in burial-places and on hills) frequently go in companies of two or more persons; after passing over a piece of ground perhaps twenty times, they have been heard to remark to each other, "This is too high; on taking a few steps, This is too low; on receding a step or two, This is not a good situation, or, It is too much to the south, &c." And after spending a month or more, sometimes several years, they frequently fix on the spot from whence they set out. Should the family decline rather than prosper, after this expense and trouble, and the fung-shwui doctors are appealed to to explain the cause, they reply, by way of consolation, That if you do not prosper in this generation, you (i. e. the family) will certainly in the next!

"Those who weep over the dead; or present eulogies; or give the various gilt paper offerings—*Sin.*"

On the death of any one, the near relatives prostrate themselves before the corpse, with their hair loose about their shoulders, and weep bitterly, both morning and evening, for a considerable time. This is continued for three days; when the person is put into the coffin. If he be a poor person, and has left no relatives, he is generally interred on the day of his death. The Chinese, like all eastern nations, are much addicted to compliment; and it is usual with them at the death of friends, to say or write something to show their respect to the deceased. The death of the aged, or of the parents of a large family, affords them an ample subject for this. These eulogies are generally written on silk.

"Those who worship the north polar star—*Sin.*"

This is done by the literati to obtain fame. They make their prostrations before a representation of Kwei-sing, who is represented standing on one foot, holding a pencil in his hand; and who is supposed to have been, on account of his extraordinary talents, translated to the north polar star. He is considered to be the chief minister of Wan-chang, the god of learning.

"Those who worship at the tombs during the Tsing-ming festival, or put paper beneath a sod, on the tomb—*Sin.*"

This festival (at which people repair the tombs of their ancestors) is observed during the third moon, by all ranks in China, from the emperor to the meanest family, when the offerings, whic hare frequently expensive, are according to the circumstances of the family. They often consist of flesh, and poultry, as well as of pastry and fruit, with spirits and tea, and offerings of paper, &c It is no unusual occurrence to see, on the occasoon, a large dressed and roasted pig, with a goat ready for the spit. These are all spread before the tomb, and after bowing thrice, they pour out libations both of tea and spirits, at which time, it is supposed the souls of the deceased come and partake of the offerings, after which the relatives sit down and partake of them, or remove them home, where they spend the day in mirth. The wealthy, on these occasions, are frequently attended by one or two priests, who pray for the souls in purgatory.

"Those who foolishly weep before the tablet of the deceased—*Sin.*"

After the deceased is interred, it is usual to set up his tablet, or inscribe his name on the family altar, before which incense is lighted night and morning. The modern usage is for the near relatives of the deceased to weep, and make their prostrations before it, both morning and evening, for forty-nine days. The custom of erecting a tablet to the dead is said to have originated during the Chan dynasty (B. C. 350), when one Kái Tsz'-chui, attendant on the sovereign of Tsin, cut out a piece of his thigh and caused it to be dressed for his majesty, who was fainting with hunger. Kái Tsz'-chui not being able to continue his march from the pain he suffered, concealed himself in a wood. This prince, on his arrival at the state Tsí. sent soldiers to take care of him; but they being unable to discover him, set fire to the wood, when he was burnt to death. The prince, on discovering his corpse, erected a tablet to his manes, which he begged to accompany home, and there caused incense to be offered to him daily. Youths under twenty, unless married, have no tablets erected to them; and children under ten have no funeral processions, being interred privately. Young children and infants are seldom allowed a coffin—they are often wrapped up in a cloth or a few leaves, and in that manner put into the ground, apart from the family tomb.

"Those who foolishly believe in the strange appearances of birds and beasts, wood and grass; and that these are capable of injuring persons—*Sin.*"

The Chinese ideas of strange appearances are not dissimilar from those of ignorant Europeans; they believe, besides the above, in unaccountable noises, spirits of bogs and of rivers, with two-headed sheep, monsters, &c.

"Those who foolishly believe that the flowering of a candle (*i. e.* an exuberance of the snuff), or the laughing of the fire (*i. e.* the fire blazing up), indicates felicity or infelicity—*Sin.*"

The flowering of a candle in the evening, they think, indicates that an affair of a pleasant nature will occur on the following day. The blazing up of the fire, that something unpleasant will happen.

"Those who believe that when a coughing or sneezing fit occurs, a person is talking about them—*Sin.*

"Those who worship the sun, moon, and stars—*Sin.*"

Offerings are presented to the sun at eclipses. Eclipses are regarded by the Chinese with peculiar dread, as portending some calamity of a national nature. On the 16th of the 8th moon, cakes, or a kind of small mince pies, are

made on the occasion: oblations of wine and tea are offered to the moon, very generally throughout the empire. On the 7th of the 7th moon, the unmarried women offer flowers and cosmetics, with spirits, to two stars in the milky way.

"Those who foolishly believe that the cries of the rook and magpie indicate felicity and infelicity—*Sin.*"

The magpie is held in great esteem by the Chinese, and its flight over a house is supposed to indicate the arrival of some stranger. The rook is considered infelicitous, and a certain prognostic of some trouble from the magistrates.

"Those who issue placards or libels, with or without names—*Sin.*"

In China there are no daily or weekly papers for the people; of course they have not the opportunity of publishing libels or satires, or indulging themselves in scurrilous abuse by that means. They therefore, to defame or take revenge, paste up papers in the streets, much to the injury of the accused or traduced person, as truth is seldom a prominent feature of these papers. If the libeller is discovered, he is punishable by law.

"Those who kidnap children—*Sin.*"

The stealing of children, both boys and girls, is carried to a very great extent in China. These poor deluded victims are sold as slaves to the rich, and for other purposes. At the close of the year 1819, a whole family, consisting of a father and mother, with their two sons and wives, were apprehended at Canton for kidnapping children. The parents were both executed. One of the sons made his escape, but the other, with his wife and sister-in-law, were sentenced to close confinement. It is supposed, in that province only, that they had decoyed away and kidnapped upwards of six hundred children.

"Those who take poisonous medicines to cause abortion—*Sin.*

"Those who commit infanticide—*Sin.*"

It has been doubted by some Europeans whether the Chinese be guilty of such an inhuman crime as infanticide. It is, however, too credibly attested by the Chinese themselves, to leave in the mind of any impartial person, a doubt on the subject. The most prevalent mode of effecting this crime is by suffocation, which is done by means of a piece of paper, dipped in vinegar, laid over the face of the child, so as to prevent it from breathing either by means of its mouth or nostrils. It is said to be frequently done to aged and afflicted persons, to cut the brittle thread of life! In the two departments of Hwuichau and Kiá-ying, of the province of Canton, infanticide is still carried to a very considerable extent; so far, that it is believed that not above one out of three females is suffered to live; and what is to be regretted, it does not seem a crime in the eye of the law. The male branch is generally preserved, and in these districts males form by far the greater half of the community. Parents are frequently under the necessity of going to other districts, or to the city, to purchase wives for their sons. The magistrates of the different provinces frequently issue notices, advising the people to abstain from the horrid practice above alluded to. They particularly address themselves to those parents who have children born on unlucky days.

"Those who commit the crimes of bestiality and sodomy—*Sin.*"

The Chinese are too well known to be guilty of these detestable crimes to require a single word by way of note on them. The time is greatly to be desired when virtue in China shall not only appear on the pages of her books, but be imprinted in every bosom in this immense empire.

The customs which have been noticed in the preceding pages are not peculiar to the lower classes of the Chinese, but are such as are

to be met with, very generally, in the various walks of life; from which, and other works on the customs of this people already before the public, it appears evident, that the Chinese are an idolatrous and superstitious people; and though they have not debased themselves with the gross idolatrous notions of the Hindoos, from whom the doctrines of Budha or Fuh originated; yet their belief in sorcery and witchcraft, and the prevalency of fortune-telling, divining, sacrificing to departed spirits, to demons, and their worship of numberless gods, who have temples erected to them, and others who have no temples, but many of which have set days for worship, show that they are the slaves of superstition and idolatry.

Two of the gods who have temples erected to them are called Sán-kiá Ta-tí (of Kwángsí), and Cháng-yuen-sz' (of Kiángsí). The latter lived during the T'áng dynasty (about A. D. 844). He was acquainted with astronomy, on which account the reigning sovereign decreed him a god. They were both considered divine persons, and worship was paid to them while alive; and from their death to the present time, one branch or other of their families has succeeded them, to whom religious worship has always been paid in the temples dedicated to them, throughout the empire. They are allowed to marry (which the Budhist priests are not), and are still considered to inherit all the virtues of their ancestors. They have sometimes gone about to exhort the people to virtue.

It has been said, preposterously, when applied to true religion, that ignorance is the mother of devotion; but it seems to be proper when applied to idolatry. The mind, when illumined with wisdom, delights in scanning the works of creation, of nature, and of Providence; but when the mind is devoid of this wonderful light, it coils within itself, and follows custom in bowing to stocks and to stones, and in offering morning and evening, a few matches of incense, without reflecting for a moment—*Cui bono?* Thus it has been with China ever since the notions of Budha attracted general notice.

It seems more than probable, from the high spirit of valor which China displayed during the three contending states, and from the literary spirit which pervaded the empire soon after those contentions, that had China been early favored with the Christian religion, and the surrounding states kept equal progress with herself (which has been the case in the West), that she would, at this day, have been the admiration of both, for science and religion. Had China been early favored with the Bible, it is more than probable that ere now she would have forsaken her idolatrous temples, and have discarded an unintel-

ligible jargon of Budhism for a rational religious worship. But she has not had this light, this treasure of knowledge, this spring of love. She, like a forlorn traveler, in an uninhabited country, without compass or guide, wanders here and there, and is pleased with whatever he discovers. On reaching the boundaries of the land, he fancies he has traveled over the globe, and arrived at the summit of attainments. He has never imagined that there are other nations and other people, where the land is cultivated and the rivers are stocked.

Art. IV. *Extracts from histories and fables to which allusions are commonly made in Chinese literary works.* Translated from the Arte China of P. Gonçalvez by Dr. Bowring.

1. *Fuh-hi* 伏羲, The first emperor, with a human head and serpent's body. He instituted marriage, and the different ranks of the state. He saw a horse with a dragon's head in a river, with the eight diagrams depicted on his loins, and from this the art of divination had its origin.—See Vol. X., p. 124; XI., p. 173.

2. *Shin-nung* 神農, The husbandman spirit (or genius). While his mother was a virgin, and was traveling along a road, she placed her foot upon a step in the path, felt a movement in her body, and conceived. A son was born to her in due time, whom she rejected as a monster, sending him up into a mountain; but he was nurtured and protected by wild beasts, which being observed by his mother, she took charge of him; when he was grown up, he taught men to cultivate the ground, and sow the five sorts of grain; he made experiments with different herbs, and learnt their medicinal virtues. He is honored with the title of Emperor;—the emperor offers up sacrifices to him as Ceres, under the name of *Sié-tsih* 社稷, and the imperial sceptre is designated by the same name.—See Vol. XI., p. 322.

3. *Táng, Yáu* 唐堯 King Yáu of the house of Táng, invented garments,—the cycle of 60 years,—the measuring of years, months, and the intercalary month; the knowledge of these he obtained from the lunar plant *ming hieh*, 蓂莢 which in the first day of the moon put forth one leaf, on the second another, &c.; on the 16th spread out a leaf, on the 17th another; if the month was a short one of 28 days, one leaf remained dry, and when these dry leaves reached the number of

a month, it indicated an intercalary one which followed. Besides this, he invented the little game with 350 stones, both intended to overcome the dullness of his son.

4. *Kung Kung-shi* 共工氏 The impious one of the column. Shun pursuing the four impious ones of earth, this descendant of kings, in his flight to the Puh-chau shan 不周山 towards the northeast, struck himself against one of the columns of heaven, a corner of which fell down with the column, which when the ancient queen *Nü-wá shi* 女媧氏 saw, she cleansed five stones of the five colors, and repaired the heavens; but fearing that in the absence of the column, the crocodile which supports the earth, would shake it, she cut off his four legs.

5. *Káu-sin shi* 高辛氏 The man with hostile sons. Not being able to tolerate their quarrels, he sent one to the east, and the other to the west, who were changed into the two stars which are always opposite one another, viz., Venus and Rigel.

6. *Hiá, Tá Yú* 夏大禹 The intendant of the deluge. He had three holes in his ears; he traveled sixty-five thousand *li*, and saw thousands of wonders. Being minister of Yáu at the time of the deluge, he was called on to take the needful measures to save the people and to get rid of the waters; when he reached the hills, he found the human race mixed with savage beasts, all flying from the flood; so he ordered mankind to hasten on one side, while he set the hill on fire to burn all noxious animals, but the amphibiæ, snakes and dragons all fled to the water, and he, not willing to injure either seafaring people or islanders, placed a maritime door so that these creatures should not reach the sea, but as it was not high, the carp fish passed over. As he wished to kill the venemous animals which he had inclosed, he put up a stone, brought from the Hang shán 衡山 in Húkwáng on a tortoise, near the maritime door, with an inscription, the characters of which are no longer understood, and the venemous animals were drowned. Having traveled through China, and discovered that nine stars corresponded to its nine parts, he divided the country into nine *chau* or regions; and observing the different productions of each, he engraved them in the circuit of the nine tripods that, representing the nine regions, represented the sceptre, and were therefore held by the reigning sovereign. When he mounted the throne, he wrote a book entitled True Doctrine of the Hills and the Seas, describing where there are mines of gold, silver, jasper, &c., and what fish are to be found in the various streams. He says that the distance from heaven

to earth is fifteen thousand *li*. He invented astronomy, [the practice of] which Wei-tsz' inherited.—See Vol. IV., p. 4.

7. *Shâng, Tâng wâng* 商湯網 Tâng's net, or one chance of escape. While this king was walking out, he saw a net spread to insnare birds, so that on all four sides they were inclosed, which he thought so cruel that he ordered the inclosure should be only on one side; when the people heard this, they proclaimed him emperor for his benignity.

8. *Wei-tsz'* 微子 The astronomer (B. C. 1150), brother of Pi-kán. Seeing the tyrannical acts of Chau, he fled in alarm, and carrying with him the astronomical books in which he was well versed, went to the west, to whose inhabitants he communicated his knowledge; hence it is that Europeans obtained treasures of science which China lost.

9. *Pi-kán* 比干 The living one without a heart (B. C. 1140), elder brother (by a concubine) of the tyrant Chausin. He was a saint, and esteemed so by his brother, but being hated by his sister-in-law Tán-kí on account of his admonitions, she said to Chau it would be easy to ascertain whether he was really a saint, for if so he would have seven holes in his heart. Moved by curiosity, Chau ordered his heart to be extracted, and seven holes were found in it; but as the saint had secured himself against death he did not die, he went to another country. Here meeting a man who was selling onions, he asked him what vegetable it was, and the man answering, That it was a vegetable without a heart, he remembered that he himself had none, and died in a swoon.

10. *Tán-ki* 妲己 The lovely sporter (B. C. 1130), one of the four beautiful wives of the tyrant Chau 紂. She liked to light the alarm watch-houses to see the soldiers in movement, but when the enemy really came, and the watch-house was lighted, the soldiers did not appear: so the tyrant lost his head, and she being burned, was transformed—some say into a guitar, which she had been before, others say into a fox.

11. *Chau, Wan-wâng* 周文王 The sage king. Being imprisoned for three years by the emperor Chau, he developed in prison the diagrams into sixty-four divisions, and the art of divining. He dreamed that he saw a bear, and by divination found he would be an excellent minister to aid him in his works, and that the next day he should be free. Freed he was, and on reaching a river found the Needle Fisherman, and with him governed the country so well that two thirds of China submitted to his jurisdiction. Two strangers, having a quarrel about a field, and their king not being able to decide it, they went to

the sage, and on entering his kingdom found everybody giving way to others on the road, and ceding the margins of the fields they cultivated. So each gave up to the other his claim to the disputed field, which they afterwards cultivated in common. It was the Sage king who introduced the distinction of surnames in families. He appeared four hundred years after his death to Confucius, in order to console him when, touching his lyre, he was mourning over the revolutions of China.

12. *Peh-yeh-hiáu* 伯邑孝 The roasted minister. Tán-kí (No. 10), having heard him play, became enamored; and because he would not comply with her desires, she killed and dressed him, and sent him for food to his father Wan-wang, who was afterwards king. He unknowingly ate him, and upon her telling him he had been eating his son, he vomited, and the vomit was turned to earth;—hence a vomit is called *tú* 吐 earth.

13. *Chau kung, Tán* 周公但 The accessible minister (B. C. 1122), was the paternal uncle of king Wú. Thrice he was consulted by sages, and he spat out the food from his mouth that he might answer them promptly; thrice while combing his hair, he gathered it up with his hands that they might not be kept waiting. He was the author of the laws and courtesies of human society, particularly those relating to marriage and kindred. When the ambasssador from the south came to him, and did not know his way home, he gave him the mariner's compass for his guide.

14. *Kiáng Tái-kung* 姜太公 The needle fisherman (B.C. 1100). He thought it unfair to fish with a hook, so he used a needle, and having caught a precious stone, supposed he should obtain special employment; and as at this time the hero Wú-wáng appeared, he assisted him to dethrone the tyrant Chau, and thus became a public man after he had passed his 82d year, being less the minister than the father of the emperor Wú. During his life, he possessed the power of elevating souls to the dignity of genii (*shin* 神), who thus acquired the right of being worshiped in temples, and in death of having his divine name *Shih kán táng* 石敢當 written as a protection against malignant spirits. This is principally done on the walls of houses which front a street.

15. *Kiáng hau* 羌后 The penitent empress. One day, drawing her comb through her hair, she knelt down, and sent to the emperor, saying she remained in that position waiting punishment; he answered that she had committed no offense. She replied she had, for she was the cause of his late rising, and not giving audience to persons who were injured in consequence. This conduct led the emperor to reform.

16. *Páu-tsz'* 褒姒 Daughter of the tortoise. (B. C. 780.) An emperor having killed two dragons, into which a saint had been metamorphosed, placed them in a drawer. A servant-maid going to open the drawer, saw two tortoises, felt a movement, conceived, and in due time gave birth to Páu-tsz', who although swarthy, was one of the four beauties. Becoming afterwards concubine to an emperor of the house of Chau, she never smiled until the alarm-fire was kindled on account of the invasion from the northeast of China, when she was pleased and smiled. When the enemy was driven out, the emperor, in order to gratify his concubine, commanded the alarm-fire to be lighted, and this was so frequently done, that the troops did not appear at the signal of alarm when the enemy was really at hand; so the emperor lost his throne, which was occupied by another branch of the same dynasty.

17. *Kú-chuh* 孤竹 and *Peh-i* 伯夷 The hermit princes. When the king, their father was ill, he wished to leave the kingdom to the second, who decided to cede it to the heir. The father died while the son was traveling in search of [medicinal] remedies, and he fled to avoid being proclaimed king, so that the third son was proclaimed. When the hero Wú rose up, the two princes went both to oppose him, reproaching him for arming himself against the legitimate authority of the emperor Chau. His guard wishing to kill them, Wú interposed, and directed them to be escorted in safety; they, not willing to avail themselves of the patronage of one whom they deemed a tyrant, retreated (about B. C. 1120) to the hill Shau-yáng shán 首陽山. where they fed upon herbs.

18. *Lú, Kung Chung-ni* 魯孔仲尼. While the king and the people of Lú were good, Confucius was employed as minister; once in a water-pipe, something was lost, which nobody but he could reach. The king of Tsí desiring to overthrow the king of Lú, sent him a dancing-girl, with whom he was so delighted, that he gave no audiences for three days. Confucius then gave up his post, and departed for the kingdom of Tsú, but in Chin-tsí 陳蔡 on the frontiers of the two kingdoms, he was surrounded and remained for seven days without food, till the people of Tsú came to his deliverance. When he arrived, he was not employed, for the minister represented to the king that his policy was very slow in its action, as he sought to subdue men by kindness and liberality. Afterwards returning to Lú, he opened a hall for various classes of disciples, the principal teachings being of morality and virtue. Knowing that the imperial recorders were flatterers, to supply their defects he wrote his Spring and Autumn, which are the annals of his time, and the book called Filial Duty. Soon after, the

kílin appeared—the one horned scaly stag, one of whose legs was broken at its capture, and who held in his mouth a jasper volume, where it was predicted that Confucius would be merely a king without a territorial kingdom. He knew that his doctrines would not be popular in that age, and devoted himself to the correction of the five ancient writings. Afterwards he went to journey with Tsz' Kung (the rich) and other disciples, and reaching the hill Kiuh-fau (in Shántung), declared that he would be buried there, and when Tsz' Kung observed that in five centuries it would become a dangerous spot, he bade them plant two incorruptible pine trees to prevent this, knowing well that other steps would be taken. When Confucius died, he was buried on that hill, and there his disciples remained three years, and Tsz' Kung six, during which time he covered the coffin with loadstone, which prevented the emperor Chin from destroying the tomb. For when he sent to have it opened, the mattocks were all arrested at the first blow by the attraction, and the soldiers were dragged to the ground by the action of the magnets on their coats of mail, so that the tomb remained intact. The pine trees flourish or decay according to the state of the empire, and whenever there is a change of dynasty, they put forth a new branch.—See Vol. XI., p. 411.

19. *Min Tsz'-kien* 閔子騫 The liberal son. On his father's second marriage, the mother-in-law gave to her two sons garments of warm cotton, and to him of cold cotton; which when his father observed, he drove away his wife and her children. His son said to him, "There was but one suffering before from cold, now there are three; and I pray they may be allowed to return home." This he said from love for his father, who had been deprived of wife and children on his account. Being afterwards called to the public service, he refused the government of Fei-tsái 費宰 declaring that he would fly to foreign countries if strongly urged to accept.—See Vol. VI., p. 132.

20. *Kung Yé-cháng* 公冶長 The bird-catcher. He understood the language of birds, and was told by one that in a neighboring mountain a tiger had seized a sheep; the bird asked him to release the sheep, to take the flesh, and give him the entrails. Arrived at the mountain, the tiger fled, and Kung, giving the entrails to the bird, withdrew with the rest of the animal. When the owner heard of it, he accused him of theft; Kung defended himself, assisted by the bird, but he was imprisoned notwithstanding, and though he understood the birds that were brought to him, nobody would believe that he did so except Confucius, who on this account gave him a daughter in marriage, by whose testimony his fame was restored.

21. *Wú-ki* 吳起 The excellent general. The king of Lú refusing to intrust him with the conduct of the war against the kingdom of Tsí, as his wife was of that country, he returned home, killed her, took charge of the war, and according to his custom ended it successfully.

22. *Chen-fú, Tsz'-tsien* 單父子賤 Judge of Chenfú, the musician. Only by touching his harpsichord, he kept the city in peace, which his successor had much difficulty in doing. Going to the tribunals, and returning under the starry heaven at night, he said to him, "How can you, while playing, govern the city, which I have so much trouble to do?" He answered, "I had those who worked for me; you work for yourself, and employ nobody."

23. *Tsí, Kwán Chung, Páu Shuhyá* 齋管仲鮑叔牙 The good companions. They both traded, but the first, because he was poor spent most. There being a revolution in the kingdom, one fled with the eldest, the other with the second prince; but being called back on account of the king's death, they returned; and meeting, each contended for the crown. An arrow shot by the second, lodged in the stone ornament of his brother's girdle, and as this gave way it was supposed he was dead; but he slept in quiet that night, and finding in the morning that his brother was proclaimed king, he retired to a neighboring kingdom with Kwán Chung as his guard. This being discovered by the new king, he ordered his neighbor to kill his brother, and deliver up his guard to be executed, really meaning to employ his talents in his service. When he returned, he was made at the same time minister and general, and to him it is owing that China was not invaded by the northeastern barbarians, who wear short hair and lap over their garments from the right to the left side (the Chinese lap them from the left to the right).

24. *Yih Yá* 易牙 The cook of good taste. When the king of Tsí told him that he had eaten of everything except human flesh, he returned home, murdered a son, and presented him dressed to the king, and the gift was well received; but having a dispute afterwards about the king's favor with the handsome Tsz'-tú 子都, the latter killed him with an arrow.

25. *Ngán Pingchung* 晏平仲 The good friend (B.C. 500), was a minister most faithful in his friendships. Having a servant who drew him in a hand carriage, the servant's wife observed that he was better clad than his master, as if he meant to humiliate him, and declared she would be his consort no longer; and he agreed that he would draw his master no more. The cause having been explained, Ngán

promoted him to office, in order to please the wife, of whose conduct he approved.

26. *Ho ching* 苛政 Forcing the law. Confucius observed a woman weeping over a grave, and sent to tell her that he knew there were many reasons for her tears; to which she replied, "That it was too true, for one tiger had destroyed a brother, another her husband, and a third her son." On asking her why she did not return home (to marry again), she said, "That would be forcing the law," a sentiment which Confucius approved. Hence it is said of functionaries that they commit violences (*i. e.* force the law).

27. *Tsié lái chih* 嗟來食 "You too want alms!" In the time of famine, a hungry person of quality went to the great public boiler (for food). The dispenser said to him, "You too want alms!" The hungry man answered, "I do not come to eat what is thine, and thou art here to serve me." The dispenser answered, "That is true; I own my mistake." However, the hungry man applied no more for food.

28. *Mang-chăng kiun* 孟嘗君 The great man of T'sí. He supported three thousand idle people wearing red shoes, whom he divided into three ranks, according to their merits; but they rendered him no service except one beggar named Fung Hiuen 馮煖 of whom the great man inquired what he could do. He answered, "Nothing." It was afterwards reported to the great man, that when he brandished his sword, he sang, "I have no fish to eat with my rice, and I am going home:" upon which fish was ordered to be given him. Then he sang, "Out would I go, but have no chair:" and they gave him a chair. Again he sang, "I am not hungry, but there is hunger at home:" and they gave him food to take to his house. Afterwards, the great man hearing that a neighboring king his friend was in peril, obtained from the queen a general's banner, and went to assist him; on his return being degraded and proscribed by his king, he retired with the beggar to some of his land in the kingdom of Sí, where he was well received. These people had told the beggar sent to collect the tribute that they would not pay their own king, and still less a stranger. Then the beggar having burnt all the writings, said to the great man, "Seeing that thou hast all things in abundance, I have brought thee no tribute, but with the tribute I bought justice from thee which was wanting." Afterwards, being in Sí, the beggar said, "Man should do like the rabbit, who has three outlets from his hole to serve for different occasions." In the mean while, he projected a war of another king against the king of T'sí, and when he (of T'si) was about to attack Mang-chíng kiun, he ordered

him to be called to his aid, restored all his honors to him, and he was respected in all the neighboring kingdoms.

29. *Yen Chuh* 顏觸 The happy man of Tsí. A king saw him, and called to him, but he also called for the king; and the king said, "Why not come; knowest thou not I would employ thee, and give thee a carriage?" He answered, "I am a private man, I eat vulgar food; my heart is at ease, and I walk where a carriage would take me." The king replied, "I will arrest thee." He answered, "I can do the same with thee, if I give money, as thou doest for having it done." So the king left him to himself.

30. *Tsí, Chan chung-tsz'* 齊陳仲子 The independent man. He refused all the public employment that was offered him, and when his elder brother obtained office, he in vain urged him not to accept presents, in order that he might not be compelled to restore them. One day when a fine goose was given him to eat, he vomited it out, on being told that it was a present to his brother. He separated himself from his wife, took to cultivating the land, and when it was unproductive ate nothing but what his wife sent him—nothing that came from his mother or his brother. Having had no food for three days, and his sight and hearing being enfeebled, he took a wild plum on a plum-tree which he drew towards him, and having eaten three mouthfuls, became invigorated to continue his work.

31. *Tsí jin* 齊人 The beggar of Tsí in Shántung. He returned home every night drunk, and his wife and concubine could not understand how he, who never gave a feast, should be invited to so many. One day the concubine followed him, and found that he went out of the city, asked alms from those who were sacrificing (at the temples), and got drunk therewith. When the wife learned this, they both determined to abandon him, and did so. Hence beggars are now called Men of Tsí.

32. *Tsí nü* 齊女 The clever bride. Having two lovers, one living on the east, the other on the west side, her father ordered she should tuck up her sleeve on the side she preferred; but she tucked up both sleeves, and in answer to the question whether she chose both, answered, "Yes! one to eat with because he is rich, and one to live with because he is handsome."

33. *Sung jin* 宋人 The man of stone, in the state of Sung in Shántung. Having found what he supposed to be a precious stone, he called a carpenter to make a case in which to keep it. As the stone was much talked of, many came to see it, and a person from

Chihli endeavored to undeceive the possessor, telling him it was a common stone; but the more the one persisted, the less was the other convinced, and the more carefully he guarded his stone. (Prejudice.)

34. *Tsin, Kung Tsz'* 晉公子 The proud man reproved. Traveling in the east, and seeing a bar of gold in the road, he called an old shepherd who was passing to take it up. The shepherd replied, "Thou thinkest thyself too high to stoop for gold, and that I am mean enough to do so." And without touching the gold, he passed on.

35. *Kâi Tsz'-chui* 介子推 The ill-requited minister of the Chin kingdom. Being obliged to flee with his prince Tsin Wan-kung, on account of a revolution, they were compelled to beg; a man offering them a piece of earth, the prince wished to beat him, but was checked by the minister, who said it was a sign that his throne would be restored; but as their hunger became intense, the minister cut the flesh from his buttocks to support his prince. He, having been restored, forgot his benefactor, and gave him no employment: being reminded of this, he sent to seek him in a mountain, to which he had retired, but as he feared to leave it, the mountain was set on fire, and Kâi Tsz'-chui was burnt to death under a willow. On the evening of the commemoration of his death, his devotees visit his grave in wooden shoes, which in the beginning were made of willow wood, and the words *tsuh hiá* 足下 'under the feet,' are employed instead of 'You, Sir,' in direct address, in allusion to the same.

36. *Wei, Ni Tsz'-kiú* 衛彌子瑕 The peach favorite. Being a beautiful boy, he was an instrument of the emperor's pleasures. He gave the emperor half a peach of which he was eating, and the emperor was pleased and deemed it a mark of affection; but when he became older and less handsome, he made the same experiment, for which he was ill rewarded. It displeased the emperor, who deemed it an insult, and ordered him to be killed.

37. *Siun Pien* 荀變 The egg general of the Wei kingdom. Being recommended to the sovereign by the minister as general in chief, the king would not consent, because when a boy he had stolen two eggs; but the minister replied that nobody was perfect, and that great deeds ought not to be frustrated on account of a small defect. The king agreed to this, and Siun became a great general.

38. *Yú Kung-chi-sz'* 庾公之斯 The disciple general. Having attacked the enemy on one occasion, and pursuing him in his flight, he recognized at a great distance, that the hostile general was his master's master, and said to him, "Hard it is to use the art that

you taught me for your own ruin, but the orders of the emperor must be obeyed." So he drew upon him a headless arrow, which did not kill him, and the war was ended.

39. *Ching, Ying Káu-shuh* 鄭潁考叔 The clever functionary, (B.C. 640.) The king being angry with his mother, because she was partial to the prince whose birth had been least painful to her, banished her, protesting he would never see her again except at the Yellow Fountain, *i. e.* Elysium. He afterwards repented in vain, for the kingly vow had been made. This being known by Ying, a provincial functionary, he came to court with presents for the king, and dining with him put sundry things aside; this being observed, he said that it was for his mother, who though she had eaten her own bread, had never eaten that of the king. "Thou art happy," said the king; "I have no mother for whom I can do this." The functionary asked, "Is the queen mother dead?" "No! but as if she were," and the king told him what had taken place. "Then," said the clever functionary, "there is an excellent remedy; dig till water is found; we shall have the Yellow Fountain (there is a well so called); let her majesty come and stand over it, and she will be seen in the Yellow Fountain, and the royal vow will be fulfilled, and she shall return to the king's society." And so it was done.

40. *Yü, Kung Chí-ki* 虞宮之奇 The able minister. The king of Yü being in alliance with another against a powerful enemy, this enemy sent large presents, and asked to pass through his kingdom in order to attack his ally. The able minister opposed this, saying, that the kingdoms were as close as lips and teeth; that if that kingdom were attacked, his own would be exposed, and would remain without a protector. The king would not listen to him, and so both kingdoms were lost.

41. *Wei, Páng Kiuen, Sun Pin* 魏龐涓孫賓 The two hostile students of Wei (B.C. 600). They were disciples of the Invincible Soothsayer, and great friends, mutually promising that he who should be first advanced would aid the other. Páng having obtained the rank of general in Lú, did great deeds by the assistance of Sun, the cleverer of the two; but fearing that Sun's talents might be recognized, and that he might be preferred over himself, ordered the toes of his feet to be cut off. Feigning idiotcy, Sun was able to escape to a neighboring kingdom, and being followed by his antagonist, he put himself at the head of an army, and marched against him. Giving him battle, he pretended to be vanquished and retired. When

night came, he ordered the usual number of watch-fires to be lessened, and so from night to night, to persuade the enemy to advance, because the army was daily weakening. Avoiding a place of ambush, he wrote on a stick in the road, "Here perished Páng Kiun;" and he, when reading the inscription, was surprised and killed.

42. *Kieh tsáu* 結草 "To bind herbage to favor." A sick father recommended his son to marry a concubine after his death; when near his death, he said to him that the concubine would be company for him in his tomb, where he lived for some time, receiving nourishment through a hole till he died. When he was dead, the son did not know how to act, but obeying his father's instructions, he married her. Going afterwards to the wars, and being pursued, he saw an old man tying up the herbage from one side of the road to that on the other, behind the fugitives, so that he could not be followed. When he was safe, the old man said to him, "Know that I am the father of the concubine you married;" and then vanished.

(To be Continued.)

ART. V. *Course of the Chú Kiáng* 珠江, *or Pearl River.*

THE stream, which under this name, flows past the city of Canton, and pours its contributions into the ocean by almost as many mouths as the Nile, is one of the most useful rivers in China. It drains the whole region south of the Mei-ling, or Plum Mts., (more correctly called the Nán-ling, or South Mts.) from near long. 104° to 116° E.; and opens a water communication between Canton and the remotest parts of the two provinces of Kwángsí and Kwángtung. Though it it is known as the Pearl River for only a few miles, that name is still a good one by which to designate the whole of the main trunk, and and we shall therefore apply it throughout.

According to some maps, the Pearl river takes its rise in the Sien hú 仙湖 or Fairy Lake, in long. 103½°, south of the capital of Yunnán province, from whose eastern shore it flows southeasterly under the name of the Tieh-chí ho 鉄池 or Iron-tank River, and soon after receives an affluent called Siú-siáng kiáng 瀟湘 from the north, which may be regarded as its headwaters. This takes its rise in the district of Chenyih, and flows nearly due south about a hundred miles. The united waters flow on to the town of Omí hien, about

sixty miles from the lake, receiving the contributions of three small streams, the Lú-kiáng ho 瀘江, the Pá-pwán kiáng 巴盤, and the Siáu-kiuh kiáng 小曲 or Little-crooked River, in its course. Turning to the northeast, it now runs through the hilly country of the department of Kwangsí, under the name of Kwan-shwui kiáng 混水, till it reaches the borders of the province; other maps make it turn to the southeast soon after passing Omí, and join the Pwán-lung kiáng 盤龍, a large tributary of the Songka River of Cochin-china, but the former course into Kweichau is more probable. The chief evidence is found in the general E.-W. course of the range of hills lying in the southern part of the province, while yet it may be that some cross valley allows the outflow of the river to the ocean through Annám. It is remarkable that Du Halde's map erroneously makes the whole of this portion an isolated stream, connected with neither one nor the other.

The number of large towns lying on the headwaters of the Pearl R. in Yunnán indicate that it has already acquired a respectable size. The cities of Kiuh-tsing fú, Luh-liáng chau, Lú-nán chau, Chen-yih chau, Mí-lih hien and Í-liáng hien, lie on or near the Siú-siáng R., and the region around the Fairy Lake is one of the most populous in Yunnán. Lin-ngán fú lies on the Lú-kiáng R. west of Omí hien, and many towns but partially under Chinese control are scattered through the valleys and bottoms of the Kwan-shwui River. Just north of this part of its course lies the isolated lake of Í-páng chí 矣邦池, on whose banks the city of Kwángsí chau is situated. Of the size of the river in the province of Yunnán, or of its depth and availableness for large vessels, we have little or no authentic information.

Leaving Yunnán under the name of Nán-pwán kiáng 南盤, the Pearl river passes across the southwestern corner of Kweichau province into Kwángsí; just before it leaves the first, it receives the tribute of the Kiú-lung ho 九龍 or Nine Dragons R., and its branches from the north, and of the Má-pieh ho 馬別 from the south; and near the town of Sikiáng ting in Kwángsí, another affluent also called the Má-pieh ho joins it from the north. Thirty miles further, the Peh-pwán kiáng 北盤 flows in on the northern bank, adding the drainings of all the southwestern part of Kweichau, including the departments of Hing-í, Pú-ngán, and Ngán-shun. Up to this point of junction, the entire length of the Pearl River is not less than 260 miles; the Peh-pwán R. is about 150 miles long; part of it flows through the region inhabited by the Miautsz'. The inhabitants of

the towns in Kweichau lying along its banks carry most of their produce across the watershed of the Nán ling to the Yangtsz' kiáng, rather than bring it to Canton. A few miles before the junction, it receives the Mung kiáng 濛江, on which the town of Cháng-chái ting, and a score of smaller places under local rulers, lie. The number of towns in these departments indicate considerable fertility in this part of the Nán ling, and no very lofty peaks, but we know nothing more of them than their names.

After the influx of the Peh-pwán R., the stream takes the name of bhe Hung-shwui kiáng 紅水江 or Red-water R., and flows along tetween ranges of hills in an east, and then in a southeast direction, through the wildest parts of the province, for more than two hundred miles to the town of Wú-siuen hien in Sin-chau fú, where it loses its waters and its name in the Tsin kiáng. The number of affluents in this portion of its course is five, of which the Pá-lo kiáng 巴羅, the Tiáu kiáng 刁江, and the Lung-táng kiáng 龍塘, are on its northern banks, and the To-mung kiáng 駄蒙江 and the Sz'-lán kiáng 思覽 on the southern side. The towns of Ná-tí and Tung-lán chau are situated in the midst of a hilly country; those of Tsien-kiáng hien and Lü-pin hien, with Yin-ching, Ngáu-ting, Peh-shan, Kú-ling, and Hing-lung, places of less note, occur in the lowlands of the province. The mountains in this region are called the Yáu shán 猺山, from aborigines of this name still living there; they are of the race of the Miáutsz', and for many years past have maintained their independence, and with it, we doubt not, most of the wretchedness and misery incident to a savage state.

At Wúsiuen, 460 miles from its source, the Pearl River receives the Siáng kiáng 象江, a tributary made up of three branches, the Lung kiáng, or Dragon River, from the west; the Liú kiáng, or Willow River, from the north, and the longest of the three; and the Yung-fuh kiáng 永福 or Endless Happiness R. The volume of water is nearly doubled by this influx, and the whole of the northern part of the province connected with Canton. The cities of Kingyuen fú and Liú-chau fú lie near the Dragon River; further north are found the towns of Ho-chí chau, Sz'ngan, Yung and Liú-ching hien. Nántán 南丹 a place of some size among the *tú-sz'*, or locally governed towns, lies in lat. 25° near the base of the mountains inhabited by Miáutsz'. The sources of the Willow River are in Húnán. This branch of the Pearl River is one of the most useful in the province, the large number of towns lying near its banks testify.

Between Wú-siuen hien and Wúchau fú, a distance of a hundred miles, the Pearl River receives two of its largest branches viz., the Yuh kiáng 鬱江 from the south, and the Kwei kiáng 桂江 or Cassia River from the northeast. The Yuh kiáng washes its hills on the south of the main stream, as the Dragon River does those north of it. It rises in the southwestern corner of the province in two branches, the northerly one called the Right R., and the southerly and shortest the Left R., which join at Nánning fú; the entire length is about 300 miles. The valleys of the numerous branches of these two streams are dotted with towns and villages possessed by natives who are governed partly by their own rulers, and the intercourse between them and the partially subdued tribes in the remote parts of Cochinchina, almost amounts to independence. The cities of Sz'ching fú, Chin-ngán fú, and Táiping fú, with district towns of various sizes, and hundreds of villages, all found in and near the Right and Left rivers, indicate a fertile and populous region. Just beyond their junction stands Nánning fú, and near the mouth of the Yuh R., is found Sin-chau fú. Between them, are found the towns of Yungshun, Hwang, and Kwei, but the hills here confine the bottom lands to narrow limits, and separate the province from Kwángtung. A high mountain called Shih-shih shán 石室山 is seen to the south from Sinchau fú. This region is now in possession of the insurgents, and their vessels and troops at Sin-chau can easily command all trade coming from the west.

The Cassia River empties into the main trunk near the borders of the province, bringing down the drainings of the northeastern districts, including Kwei-lin fú, the provincial capital, and Ping-loh fú, a town of considerable trade. The river is 150 miles in length, and its numerous branches carry the melting snows and rains from the hills to the main trunk at Wú-chau fú; and contribute much to swell its waters and overflow its banks: boats of large size also proceed directly to Kweilin, and carry goods and produce to and from Canton. Wúchau fú 梧州府 lies in long. 110° 50′ E., nearly 600 miles from the source of the river, on the confines of the province, and forms the dépôt of most of its traffic. It is a more important position than even the capital, and has lately been in possession of insurgents, who have levied charges on all the goods passing up and down. The river takes the name of Sí kiáng 西江 or West R. at Wúchau; at Wúsiuen hien it is called the Tán kiáng 潭江, but loses that name for the Sin kiáng 潯江 at Sinchau fú, after the

junction of the Yuh R., about thirty miles east of Wúsiuen. This appellation is again changed to Kung kiáng 龔江 after the junction of the Mung kiáng 濛江 near the town of Tang hien; and twenty miles further east, this last name is washed out by the waters of the Cassia River, to be replaced by West River, which the main trunk is sufficiently powerful to carry through to Canton, 110 miles from Wúchau fú, being the ninth name it has borne since it left Fairy Lake.

From Wúsiuen, the course of the river is nearly east in lat. 24°, and after the entrance of the Cassia River, the Ho kiáng 賀江 or Joyful R., and the Kien kiáng 劒江 or Sword River, all of them near Wú-chau, it rolls along a magnificent stream, next to the Yángtsz' kiáng and Yellow R., the largest in the Eighteen Provinces. The town of Fung-chuen lies a few miles east of Wú-chau fú in Kwángtung, and thence proceeding down the current, the traveler passes the walled towns of Sí-ning hien, Teh-king chan, Tung-ngán hien, Sháuking fú, Sánshwui hien, Fatshán, and Canton, besides numerous small villages. For notices of this portion of the West River, see Vol. XVIII. p. 250.

At Sánshwui hien, or Three Rivers, the West River receives the contributions of its last ally, the Peh kiáng 北江 or North River, and soon after begins to lose its waters through offsets flowing to the ocean. The North River is about 350 miles long, taking its rise in the Mei-ling range in the northern part of this province, in two branches of about the same size, and collecting the drainage of the northwestern districts for more than 150 miles from east to west. The westernmost branch is called the Hwáng shwui 湟水, and has its rise in the departments of Lien-shán ting and Lien chau, in some of the highest peaks of the Mei-ling called Tú-páng ling 都龐嶺 or the borders of Húnán. After a S.E. course of more than a hundred miles, passing by Yángshán hien, it joins the North R. at Fuh-káng ting, nearly doubling its volume. Some of the sources of the main branch of the North River are found in Húnán; that called the Ching kiáug 湞江 which rises near Nán-hiung chau at the pass of the Mei-ling is the best known from it being the one traveled by the foreign ambassies to and from Peking.

At Nán-hiung, the stream is a mere rivulet, and so shallow that during the dry months, the cargo boats are unable to get along, and are obliged to wait until the water rises. It is here called Ching kiáng, but after the influx of a rivulet at Chí-hing hien, it takes the name of the North river. The town of Nánhiung is described by Mr.

Ellis as stretching along the banks of two rivulets, which are crossed by good stone bridges resting on arches; but the aspect of the town is much pleasanter than its condition is clean and inviting. De Guignes described several temples he saw; one, dedicated to Confucius, had an honorary portal in its courtyard, and many statues inshrined in the halls. The surrounding country is level, intermixed with hills rising into mountains in the distance; the soil is reddish, and generally well cultivated.

(To be Continued.)

Art. V. *Journal of Occurrences: Gov. Bonham installed a Knight-commander of the Bath; Major-general Staveley's departure; proclamation of the governor of Macao; insurgents in Kwángsí; burning of mission premises in Siam; loss of the ship Eamont in Japan.*

H. E. Gov. *Bonham received the honor of knighthood*, from Her Majesty Queen Victoria by the hand of the Hon. Major-general Staveley at Hongkong on the 22d inst., in presence of a large number of persons invited to witness the ceremony.

Hon. Major-general W. Staveley C.B., the lieut.-governor of Hongkong and commander of the troops, left that colony with his family on the 26th inst. for Bombay. Col. Trevor takes command of the troops ad interim, until General Staveley's successor arrives.

The nearly arrived governor of Macao has issued a proclamation to the inhabitants of the settlement, which savors of the days when Alhuquerque and his successors were proconsuls in an empire on which the seen never set. What its effect will be must be determined a good deal by the run of events; and we suppose Gov. Cardozo has weighed well all its expressions. He is doing his best to restore efficiency to every branch of the service, and bring the whole territory under his control; whether his measures will recall the trade of the port is very doubtful.

Noble Inhabitants of Macao! Soldiers of all Arms!

Her Most Faithful Majesty the Queen, our august Sovereign, has been pleased to honor me with the royal trust by conferring upon me a task most difficult, and far beyond my ability, to administer the government of this important Portuguese possession,—a monument of eternal glory—a witness of the high deeds of our ancestors, who valued honor more than life,—as the inhabitants of Macao are proverbially known to do. Ancient and modern history alike testify to all this. Feeling secure of the devotedness of such noble portuguese, I rely on being able to fulfill the duties which devolve upon me. I know no difficulties to Portuguese hearts, united in one purpose. Our main duty is, —with dignity to maintain this possession of Portugal, to pay the utmost respect to the law of nations, and never to cede an inch to absurd pretensions. The whole world regards us, and will judge us impartially. Soldiers! Subordination is the soul of society, and the bounden duty of all those who have the honor to bear arms in defense of their country, and the maintenance of the laws. I am certain that it will be preserved justly but strictly, and always without reproach. I confide in your good sense, and in the con-

sciousness you must have of your position. Observe subordination,—carry military discipline to the highest perfection, and be assured of honorable fame and the gratitude of your Sovereign. Long live the QUEEN.

FRANCISCO A. GONSALVES CARDOZO,
Macao, 3d of February, 1851. *Governor of the Province.*

The movements and reverses of the insurgents in this province and the adjoining one of Kwángsi, with the opposing plans of the government troops and officers, seem to us as much a sample of a farce in the way of actual warfare as has been exhibited in this part of China for many years. Not that it is child's play to the people who live in the region of hostile operations, subject as they are likely to be, first to the exactions of one side, and then the vengeance of the other; nor by any means a harmless pastime to the unlucky fellows who are captured from the enemy by either party, for they are likely to receive little mercy and less sympathy. In the whole system of warfare, however, each of the opposing forces seems to be imbued with such a wholesome dread of the other, that it does little else than watch what is done. The insurgents are believed to possess most of the southern departments in Kwángsi, making Sin-chau fú their headquarters, and have raised their chief to the imperial dignity under the title of Tien-teh or Heaven's Virtue. They levy a revenue from the general commerce on the Pearl river, from Wúchau fú westward, and have crippled the operations of the imperialists to a very serious degree.

Li Sing-yuen, formerly governor-general of the Two Kiáng, has been appointed imperial commissioner in place of Lin, and has assumed the responsibility of detaining Ching Tsú-shin, the degraded governor, from proceeding to Peking as ordered, he himself wanting his assistance in managing the important charge committed to him. Chau Tientsioh, formerly governor-general of the Two Lake provinces, has been appointed fúyuen in place of Ching. We think his excellency Li is likely to have a long tenure of office if he remain in Kwángsi till this rising be quelled; though we have no notion, from anything we have yet heard, that the stability of the regular government is jeoparded by these disturbances. Our information regarding these disturbers is confessedly meagre and contradictory, and though some of their chiefs may be energetic men, the movements of the whole body does not exhibit much activity or any features to elevate them above the character of mere marauders. In this province, Gov. Yeh is losing all his honors and reputation, and proving himself, as his name imports, to be nothing but a Leaf; —destitute of energy and strategy, he intrenches himself in Yingteh at a safe distance from the enemy, and does little else than memorialize the throne, and issue his proclamations. His pusillanimity and ridiculous measures have excited the laughter of the whole city of Canton.

The burning of the Baptist Mission premises at Bangkok is stated in a letter of Feb. 1st recently received from Siam, from which we abridge the following particulars:—"The Mission had just secured a desirable addition to their premises, and were preparing to make changes and additions to their dwellings, when on the night of the 4th of January, the incendiary applied his torch to the thatch on a vacant building adjoining their premises, and in one hour all the inmates were houseless, everything falling a prey to the flames except their money-chest, and a part of their wearing apparel and bedding, with a few trifles of little value. The printing-office, type-foundery, and book-bindery, with all the stock and apparatus of paper, pasteboard, books, type, &c., including a large edition of the Siamese New Testament just published, were consumed. The buildings were of wood thatched, and consequently soon reduced to ashes. It is thought that revenge against the missionaries prompted this act. Two of the Chinese church-members had been imprisoned a few days previous on false pretenses, doubtless with the design of extorting money; but the missionaries interfered, and procured their

liberation without the payment of anything. Their enemies being thus disappointed in the wages of their oppression, it is supposed took revenge upon the foreigners in this way, for a lighted torch was found near the vacant shed. The members of the mission were accommodated for a few days, while throwing up bamboo bungalows for temporary use; they appear cheerful and hopeful, and bear the loss with good courage. The mission library and private libraries were consumed, but the greatest loss is the manuscripts of Dr. Jones, who has in them to regret what has cost him years of labor; his collection of native Siamese books, one of the most valuable extant, was nearly consumed, and can not easily be replaced, while the copy for a dictionary, in which he had made considerable progress, is gone entirely, as well as all his private correspondence and the mission records. What one short hour sometimes brings to pass!

"The small-pox is raging among the people. Mr. and Mrs. Chandler are about leaving for America, and Dr. and Mrs. Lane are going to Singapore for health's sake. We find it exceedingly difficult to obtain suitable spots for building, and the place where the P'raklang offered to build for us was so unfavorable that we could not consent to take it without previous consultation. The Siamese rulers are still at work on their defenses, preparing for the worst if war should come. There is no immediate prospect of any change in the foreign policy of this Government, but one must come; this iron despotism and self-righteous Budhism can not last for ever."

It may be added that Rev. W. Ashmore and his wife lately reached China on their way to join the Baptist mission in Bangkok. We are pained to hear the sad losses detailed in the preceding extract, and fear that the health of Rev. Dr. Jones will not permit him to attempt to reproduce the labors so suddenly snatched away from him; while the destruction of the book-making establishment can not in that distant land be easily replaced.

Loss of the British vessel Eamont on the east coast of Japan in the month of May 1850, has been reported by the arrival at Batavia of the remainder of the crew in a Dutch vessel. The vessel went ashore on the 22d, and on the 29th the Japanese took the crew from the wrecks and carried them to a village, where they were supplied with fish and rice. On the 3d of June, three shocks of an earthquake were felt. The party remained here till the 23d, unmolested by officials, at which time an officer of rank visited them, and told them that they would be sent away before many days. The party remained at this place till Sept. 11th, during which time three of the men escaped, and on their recapture the next day, were confined in a separate place from their comrades, and a guard placed over the whole. The junk in which they were to sail was wrecked before she got well to sea, and one of the seamen drowned in trying to reach the shore. The others were all taken off after the weather moderated, and confined until the whole set out to travel on horseback to Hydada, some 65 miles distant. Here the men were caged up in the hold of a junk, and not allowed to come on deck, from the 25th of Sept. to Oct. 7th, when they went ashore at Nagasaki, and carried in cages through the streets (a dog belonging to the party being provided with a cage also), to the town-house, where the captain was examined respecting the wreck; as the men entered this building, each of them was compelled to step on a brazen crucifix in the doorway, and after the examination, all were re-caged, and carried five miles to a house "built like a jail with large bars to look through." The corpse of the sailor who was drowned was also boxed up in salt and carried over 2,000 miles to Nagasaki, and after the examination in the court-house, was buried in the Dutch burying-ground. In a few weeks, they were taken to the Dutch factory, where they met three Americans who had been in confinement fifteen months, and all left port in the ship Delft, in the early part of December, 1850.

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